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GENERAL EDITOR

EDWARD MILES BROWN, PH.D.

PROFESSOR OF THE ENGLISH LANGUAGE AND LITERATURE

IN THE UNIVERSITY OF CINCINNATI

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Liber Psalmorum

THE WEST-SAXON PSALMS

BEING THE PROSE PORTION, OR THE 'FIRST FIFTY,' OF THE SO-CALLED PARIS PSALTER

EDITED FROM THE MANUSCRIPT, WITH AN INTRODUCTION AND AN APPENDIX

BY

JAMES WILSON BRIGHT, PH.D., D.LITT.

CAROLINE DONOVAN PROFESSOR OF ENGLISH LITERATURE IN THE JOHNS HOPKINS UNIVERSITY

AND

ROBERT LEE RAMSAY, PH.D.

INSTRUCTOR IN ENGLISH IN THE UNIVERSITY OF MISSOURI

Tribus uero Psalmorum liber quinquagesimis continetur . . . Primo siquidem in nouum hominem per peccatorum remissionem renascimur. — HILARIUS

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Prefatory Note

THE West-Saxon Psalms (as the prose portion of the 'Paris Psalter' is here named) have been accessible hitherto only in the unique manuscript and in the first edition, now long out of print, which was prepared by Benjamin Thorpe in the year 1835.

The present edition will be completed, as the title-page announces, with an Introduction, in which all preceding study of these Psalms will be reviewed, and some problems relating to the character and to the sources of the version will be carried beyond their present state. But hindrances to be overcome in tracing records through rare books have delayed the final revision of some chapters of this Introduction; the whole of it has therefore, for a short time, been withheld from publication. In the meanwhile the newly edited text may be welcomed in a limited edition of advanced copies. The entire series of the Rubrics and the carefully selected text of the entire series of the *Argumenta*, which constitute the immediate source of both the Rubrics and the Anglo-Saxon Introductions, will surely be accepted as indispensable; and the readings of the second copy of the Introductions (MS. Cotton, Vitellius E. XVIII) will be observed with some share of the interest that is elicited by fresh discoveries.

The Bibliography has been presented in an analyzed form and with such descriptive detail as will assist in the apprehension of the several parts of a far-reaching and somewhat complex problem.

It should also be added that an attempt will be made to give in the Introduction a more complete account of the

recently found portions of a Latin version of Theodore of Mopsuestia's Commentary on the Psalms than can be obtained from what its discoverer, Dr. Giovanni Mercati, has as yet published concerning it.

J. W. B.

Baltimore, August, 1907.

Liber Psalmorum

THE TEXT

The text of this edition of the West-Saxon Psalms (the prose portion of the 'Paris Psalter') is a copy of the manuscript, Bibliothèque Nationale, Fonds latin, 8824 (*MS.*), conservatively edited. The use of capitals, the punctuation, and the quantity-marks of the vowels are independent of the original; otherwise every deviation from it is indicated by italics, which constitute references to the foot-notes for the complete record of the reading. In these notes are also reported all deviations from the manuscript in Thorpe's edition (*Th.*) or in Tanger's collation. Bracketed words supply omissions due to the scribe, and daggers mark the removal of his mistaken insertions.

The Rubrics have been transferred from the position following to that preceding the Introductions. Here the orthography of the manuscript has been retained.

The second copy of the Introductions, found in MS. Cotton, Vitellius E. XVIII (*V*), imperfect because of damage by fire, is represented in the supplied omissions, emendations, and variant readings of these paragraphs.

The text of the *Argumenta* is based on a collation of MS. Bibliothèque Nationale, Fonds latin, 12,273 (*P*), and the printed texts in the Basel edition of Bede, 1563, Tom. VIII (*B*) and in the *Opera Omnia* of Thomasius, 1748, Tom. III (*T*), variant readings, except some unimportant differences in orthography, being noted in parentheses. The variations from the text of Thomasius cited by Vezzosi from Blanchinus (*Blanch.*), and the variations (unauthorized) of Migne's text, *Pat. Lat.* XCIII (*M*), from the Basel edition are also recorded. The different elements of these *Argumenta* have been distinguished as (*a*) historical explanation; (*b*) mystical title and liturgical note; (*c*) comment, usually mystical.

Liber Psalmorum

PSALMUS I

IOSEPH DICIT QUI CORPUS DOMINI SEPELIUIT

1. Ēadig byð sē wer þe ne gǽð on geþeaht unrihtwīsra, nē on þām wege ne stent synfulra, nē on heora *wōlberendum* setle ne sitt.
2. Ac his willa byð on Godes ǣ, and ymb his ǣ hē byð smēagende dæges and nihtes.
3. Him byð swā þām trēowe þe byð āplantod nēah wætera rynum,
4. þæt sylð his wæstmas tō rihtre tīde; and his lēaf and his blǽda ne fealwiað nē ne sēariað; swā byð þām men þe wē ær ymbsprǽcon; eall him cymð tō gōde þæt þæt hē dēð.
5. Ac þā unrihtwīsan ne bēoð nā swylce, nē him ēac swā ne limpð; ac hī bēoð dūste gelīcran, þonne hit wind tōblǽwð.
6. Þȳ ne ārīsað þā unrihtwīsan on dōmes dæg, nē þā synfullan ne bēoð on geþeahte þǽra rihtwīsena.

Ps. 1. *Argumentum.* (*a*) Omnes generaliter ad studia uirtutum incitat, simul adiungens quae merces bona, quae mala gesta sequatur. (*c*) Tertullianus [*P*, Tertulianus] in libro De Spectaculis adserit hunc psalmum et de Ioseph posse intelligi qui corpus Domini sepeliuit, et de his qui ad spectacula gentium non conueniunt.

Introduction, lacking in MS. and V.

Text. 1. *MS.* -bærendum, *Th.* -berendum.

7. For þām God wāt *hwylcne* weg þā rihtwīsan geearnedon; ac þā unrihtwīsan cumaþ tō wītum.

PSALMUS II

UOX CHRISTI DE PASSIONE; AD LUCAM EUANGELIUM

Ðæs æfteran sealmes capitul is gecweden psalmus[1] Dauid, þæt ys[2] on Englisc Dauides sealm; for þæm hē ys[3] sealm gecweden, for þī[4] hē seofode on þæm sealme[5] and mænde tō Drihtne be his fēondum, ægþer ge inlendum ge ūtlendum, and be eallum his earfoðum. And swā dēð ælc þāra þe þysne sealm sincgð[6] be his sylfes fēondum. And swā dyde Crīst be Iudeum.

1. Hwȳ rȳð ælc folc, and hwī smēagaþ hī unnytt?
2. And hwȳ ārīsaþ eorðcyningcgas, and ealdormenn cumaþ tōsomne wiþ Gode and wiþ þām þe hē tō Hlāforde gecēas and gesmyrede? Hī cweðaþ,
3. Utan tōbrecan heora bendas, and āweorpan heora geocu of ūs.

Text. 7. *MS. Th.* hwylce, *Th* (*Notes*) *conjectures* hwylce wege, *or* hwylcne weg.

Ps. II. *Argumentum.* (*a*) Generalem Dauid querimoniam facit ad Deum quod, regno sibi desuper dato, et gentes et populi Israel inuiderint, communem ad omnes correptionem [*B*, *T*, ad omnium correctionem] dirigens. (*b*) Aliter, Christus de passione et potestate sua dicit; lege ad [*M*, apud] Lucam. (*Rubric. MS.* eugł. *Th.* Evangelistam.)

Introduction. [1] *V*, salmus; [2] *Th.* is; [3] *V*, ðam he is; [4] foðy (*sic*); [5] ðam psealme; [6] p[salm] singð.

4. Hwæt forstent heora sprǽc, cwæð sē wītega, þēah hī swā cweðen? For þām sē God þe on heofonum ys hig gehyspð, and Drihten hyg gescent.
5. And hē clypað tō him on his yrre, and gedrēfð heora geþeaht.
6. And ic eam þēah cincg geset fram Gode ofer his ðone hālgan munt Syon, tō þām þæt ic lǽre his willan and his æ.
7. For þan cwæð Drihten tō mē, þū eart mīn sunu; nū tō dæ͛ ic ðē ācende.
8. Bide mē, and ic þē sylle þēoda tō āgnum yrfe, and þīnne anwald ic gebrǽde ofer ðēoda gemǽro.
9. And ic gedō þæt þū heora wylst mid īsernre gyrde, and hī miht swā ēaðe ābrecan swā sē croccwyrhta mæg ǽnne croccan.
10. Ongytað nū, kyningas, and leorniað, gē dōmeras þe ofer eorðan dēmað.
11. þēowiað Drihtne, and ondrǽdað hine; blissiað on Gode, and ðēah mid ege.
12. Onfōð lāre, þȳ lǽs ēow God yrre weorðe, and þȳ lǽs gē wendon of rihtum wege.
13. For þǽm þonne his yrre byð onǽled, þonne bēoð ēadige þā þe nū on hine getrȳwað.

Text. 9. *Th.* iserne. — 13. *Th.* þam.

PSALMUS III

UOX CHRISTI AD PATREM DE IUDEIS

Đysne[1] þriddan sealm Dauid sang þā hē flēah Absalon his sunu, and seofode þā yrmðe tō Drihtne. Swā dēþ ælc þæra manna[2] þe þisne sealm singð; his sylfes earfoðu, ægðer ge mōdes ge līchaman, hē seofað tō Drihtne. Swā dyde Crīst þonne hē þysne sealm sang; be Iudeum hē hine sang, and be Iudan[3] Scarioth þe hine lǣwde hē seofode tō Drihtne.

1. Ēalā Drihten, hwī synt swā manige mīnra fēonda þāra þe mē swencað? for hwī ārīsað swā mænige wið mē? Monige cweðað tō mīnum mōde þæt hit næbbe nāne hǣle æt his Gode.

2. Ac hit nis nā swā hȳ cweðað; ac þū eart būtan ælcum twēon mīn fultum and mīn wuldor, and þū āhefst ūpp mīn hēafod.

3. Mid mīnre stemne ic cleopode tō Drihtne, and hē mē gehȳrde of his þām hālgan munte.

4. Þā ongan ic slāpan and slēp, and eft ārās; for ðām þe Drihten mē āwehte, and mē ūpp ārærde.

5. For ðām ic mē nū nā ondrǣde þūsendu folces, þēah hī mē ūtan ymbþringen; ac ðū, Drihten, ārīs, and gedō mē hālne; for þām þū eart *mīn* God.

Ps. III. *Argumentum.* (*a*) Potest Ezechiae [*P*, Hiezechiae] conuenire qui circumdatus Assyrio exercitu Dominum inuocauerit. (*b*) Aliter, uox Christi ad Patrem de Iudaeis.

Introduction. [1] *V*, þis[ne]; [2] *om.* manna; [3] iudeum.

Text. 5. *MS.* mid, *Th.* min.

6. For ðām þū ofslōge ealle þā ðe mē wiðerwearde wæron būtan gewyrhton, and þāra synfulra mægen þū gebryttest.
7. For þām on ðē ys eall ūre hæl and ūre tōhopa; and ofer þīn folc sȳ þīn blētsuncg.

PSALMUS IV

UOX CHRISTI IN CRUCE QUANDO POSITUS FUIT

Þē fēorða sealm ys gecweden Dauides sealm and Dauides sang; for ðī ælc þāra sealma þe swā gecweden byð, þæt hē sȳ ǣgðer ge Dauides sealm ge Dauides sancg, ælcne ðāra hē sancg besōne mid weorode. Ac ðā hē þysne sealm sancg, þā gealp hē and fægnode Godes fultumes wið his fēondum. And swā dēð ælc welwillende man þe þisne sealm singð. And swā dyde Ezechias, þā hē wæs āhred æt his fēondum. And swā dyde Crīst, ðā hē wæs āhred æt Iudeum.

1. Þonne ic cleopode tō þē, þonne gehȳrdest þū mē, Drihten; for ðām þū eart sē ðe mē gerihtwīsast, and on mīnum earfoðum and nearonessum þū mē gerȳmdest.
2. Gemiltsa mē, Drihten, and gehȳr mīn gebed.

Ps. IV. *Argumentum.* (*a*) Ezechias contra aemulos suos de auxilio Domini gloriatur, corripiens eosdem ne in mendacio confidant sed desinentes a malis cogitationibus semper Deo seruiant. (*b*) Aliter, propheta increpat Iudaeos. (*c*) Aliter, Arnobius exponit quia Deus iustitiae exaudiuit in cruce positum filium suum, contra quem irascentes Iudaei peccant usque hodie.

Introduction. V, all lost.

Text. 1. *MS. lacks* Þ *of* Þonne; *Th.* gerymdes.

3. Ēalā manna bearn, hū lange wylle gē bēon swā heardheorte wiþ Gode? and hwī lufige gē īdelnesse, and sēcaþ lēasuncga?
4. Wite gē þæt God gemyclade his ðone gehālgodan; and hē mē gehȳrð, þonne ic him tō clypige.
5. Þēah hit gebyrige þæt gē on wōh yrsien, ne scule gē hit nō þȳ hraþor þurhtēon, þē læs gē syngien, and þæt unriht þæt gē smēagaþ on *ēowerum* mōde forlætaþ, and hrēowsiaþ þæs.
6. Offriaþ gē mid rihtwīsnesse, and bringaþ þā Gode tō lācum, and hopiaþ tō Drihtne.
7. Manig man cwyð, Hwā tæcð ūs teala, and hwā sylð ūs þā gōd þe ūs man gehæt? And is þēah geswutelod ofer ūs þīn gifu, þēah hī swā ne cweðen.
8. Þæt ys þæt þū sealdest blisse mīnre heortan, and þīn folc gemicladest, and him sealdest geniht hwætes and wīnes and eles and ealra †gōda, þēah hī his ðē ne ðancien.
9. Ac gedō nū þæt ic mōte on þām genihte and on þære sibbe slāpan and mē gerestan; for ðām þū, Drihten, synderlīce mē gesettest on blisse and on tōhopan.

Text. 3. *Th.* idelnessa. — 5. *MS.* ewerum, *Th.* eowerum. — 8. *MS.* and ealra and ealra (*repeated*), *Th.* and ealra. — 9. *MS.* synderlice (-lice *above the line*).

PSALMUS V

UOX CHRISTI AD PATREM; ET [EZECHIAS POST INFIRMITATEM] ADORAT IN TEMPLO

Đē fīfta sealm ys[1] gecweden Dauides sealm; ðone hē sang be his sylfes frōfre, and be herenesse ealra ðāra rihtwīsena ðe sēcað yrfeweardnesse[2] on heofonrīce mid Crīste, sē ys ende ealra ðinga. And ælc mann þe þisne sealm singð, hē hine singð be his *sylfes*[3] frōfre. And swā dyde Ezechias, þā hē ālȳsed wæs of his mettrumnesse. And swā dyde Crīst, þā hē ālȳsed wæs fram Iudeum.

1 Drihten, onfōh mīn word mid þīnum ēarum; and ongyt mīne stemne and mīn gehrōp; and ðenc þāra worda mīnra gebeda.
2. For ðām ic gebidde on dægrēd tō ðē; ac gedō þæt þū gehȳre mīn gebed, Drihten.
3. Ic stande on ærmergen beforan ðē æt gebede, and sēo þē; þæt is þæt ic ongite þīnne willan būtan twēon, and ēac þone wyrce; for ðām þū eart sē ylca God þe nān unriht nelt.
4. Nē mid þē ne wunað sē ȳfelwillenda, nē þā unrihtwīsan ne wuniað beforan þīnum ēagum.
5. Þū hatast ealle þā þe unriht wyrcað, and þæt ne forlǣtað, nē his ne hrēowsiað; and þū fordēst þā þe symle lēasinga specað.

Ps. v. *Argumentum.* (*a*) Ezechias post infirmitatem gratias agit Domino et adorat in templo. (*b*) Aliter, uox Christi ad Patrem. (*Rubric. MS. Th.* templum.)

Introduction. [1] *V*, is; [2] [yrf]ewerd[nesse]; [3] *MS.* sylfe, *Th.* sylfes, *V*, *lacking*.

6. And þā manslagan and þā swicolan þū forsyhst.
7. Ic þonne hopiende tō þīnre þǣre myclan mildheortnesse, ic gange tō þīnum hūse, Drihten, and mē gebidde tō þīnum hālgan altare, on ðīnum ege.
8. Drihten, lǣd mē on þīne rihtwīsnesse fram mīnra fēonda willan; geriht mīnne weg beforan þīnre ansȳne; sē weg ys mīn weorc.
9. For ðām on mīnra fēonda mūðe is leasuncg, and heora mōd is swīðe īdel.
10. Heora mōd and heora wilnuncg ys swā dēop swa grundlēas pytt, and heora tungan sprecað symle fācn; ac dēm him, Drihten.
11. And gedō þæt hȳ *ne mægen* dōn þæt yfel þæt hȳ þencað and sprecað; ac be þǣre andefne heora unrihtwīsnesse fordrīf hī; for ðām hȳ ðē gremiað and þīne þēowas, Drihten.
12. And blissian ealle þā þe tō ðē hopiað, and fægnian on ēcnesse, and þū wuna on him; and fægnian þīn ealle þā þe lufiað þīnne naman.
13. For þām þū eart sē Drihten þe geblētsast and geblissast rihtwīse. Þū ūs gecoronadest and geweorðadest, and ūs gescyldst mid þām scylde þīnre welwilnesse.

Text. 11. *MS. Th.* næ gen.

PSALMUS VI

UOX CHRISTI AD PATREM QUANDO RESURREXIT LAZARUS

Dauid sang þysne syxtan sealm be his mettrumnesse and be his earfoðum, and ēac be þām ege þæs dōmes on dōmes dæge. And swā dēð ælc þāra þe hine singð. And swā dyde Crīst, þā hē on eorðan wæs; hē hine sang be his earfoðum; and ēac Ezechias be his untrumnesse.

1. Drihten, ne þrēa þū mē on þīnum yrre, nē on þīnre hātheortnesse ne swenc mē.
2. Ac miltsa mē, Drihten, for þām ic eom unhāl; and gehæl mē, for þām eall mīn mægn and eal mīn bān synt gebrytt and gedrēfed, and mīn sāwl and mīn mōd ys swȳðe gedrēfed.
3. Ēalā Drihten, hū lange wylt þū þæt hit on ðām sȳ? Gehwyrf, lā Drihten, to †mē, and ālȳs mīne sāwle, and gedō mē hālne for ðīnre *mildheortnesse.*
4. For ðām þā dēadan þe on helle bēoð þīn ne gemunan, nē ðē *andettað* nē ne heriað, swā swā wē dōð.
5. Ic swince on mīnre grānunge, and ælce niht

Ps. VI. *Argumentum.* (*a*) Ezechias infirmatus inuocat Dominum, causans fragilitatem humanae naturae. (*b*) Aliter, uox Christi ad Patrem; lege ad Lazari resurrectionem. (*c*) Nota ordinem dispositionis (*T*, disputationis) mysticae, quia in (*B*, *T*, *om.* in) quinto psalmo mane hereditas danda promittitur, in sexto resurrectio iudicii pertimescitur.

Introduction. *V*, *all lost.*

Text. 3. *MS.* to to me (*repetition of* to), *Th.* to me; *MS.* mildheornesse, *Th.* -heortnesse. — 4. *MS. Th.* andetað.

on mīnum bedde ic sīce and wēpe, and hwīlum mīn bedd wǣte mid tēarum.
6. Mīne ēagan synt gedrēfede for yrre, and ic eom forealdod betweoh eallum mīnum fēondum.
7. Gewītaþ fram mē ealle þā þe unriht wyrcaþ; for ðām þe Drihten hȳrde mīne wēpendan stefne, and God gehȳrde mīne hēalsunge, and Drihten onfēng mīn gebed.
8. Sceamian heora for ðī, and sȳn gedrēfede ealle mīne fȳnd; and gān hȳ on earsling, and sceamien heora swīðe hrædlīce.

PSALMUS VII

UOX CHRISTI AD PATREM DE IUDEIS; ET EZECHIAS AB HOSTIBUS . . .

Þysne seofoðan sealm Dauid sang, þā hē seofode his ungelimp tō Drihtne; þæt wæs þā Absolon his sunu hine ādrifen hæfde of ðām rīce, þā hine *tēonode and wyrgde*[1] Chus Geniminis sunu; þā seofode hē þæt tō Drihtne. And swā dēð ælc mann þe þysne sealm singð; mænð his earfoðu tō Drihtne. And swā dyde Crīst, þā hē on eorðan wæs.

1. Drihten, mīn God, tō þē ic hopige; ālȳs mē fram eallum þām þe mīn ēhtað, and gefriða mē;

Ps. VII. *Argumentum.* (*a*) Ezechias ab hostibus calumniatus et a suis proditus Domino supplicat, imprecatus eius iudicium in eos qui mendaciter innocentem accusabant.

Introduction. V, lost, except a few letters; [1] *MS.* teonode (-od- *underscored for deletion*) wyrde, *Th.* teone wyrde, *Bosworth-Toller* (*sub.* teonian), teonode and wyrgde?

2. þæt næfre mīne fȳnd ne grīpen mīne sāwle swā swā lēo; for þām ic nāt ealles hwā mē āhredde and gehǣle, būtan þū wylle.
3. Drihten, mīn God, gif ic tō þisum þe mē nū swencað þæs geearnod hæbbe þæt hī nū dōð, oððe ænig unriht wið hī gedōn hæbbe,
4. oþþe furðum him gulde yfel wið yfle, swā swā hī hit geworhton; þonne ofslēan mē mīne fȳnd orwīgne, næs þās þe mīne frȳnd bēon sceoldon.
5. And sēcan mīne fȳnd mīne sāwle, and þā gefōn, and oftreden on eorðan mīn līf, and mīnne weorðscipe tō dūste gewyrcen.
6. Ārīs, Drihten, of þīnum yrre, and *rǣr* on mīnra fēonda mearce, and geweorða þē sylfne þāra.
7. Ārīs, Drihten, tō þīnum gehāte, and dō swā swā þū gehēte, þæt wæs þæt þū woldest helpan unscyldegum; gif þū swā dēst, þonne cymð swīðe mycel folc tō þīnum þēowdōme.
8. And þū ūpp āstīhst, and hī mid þē lǣtst tō heofonum. Drihten, dēm folcum, and dēm mē.
9. Drihten, dēm mē æfter mīnum gewyrhtan, and dēm mē æfter mīnre unscæðfulnesse.
10. Geenda nū þæt yfel þāra unrihtwīsra, and gerece and gerǣd þā rihtwīsan; þū, Drihten, þe smēast heortan and ǣdra and manna geþōhtas.

Text. 6. *MS. Th.* sær, *Bosworth-Toller*, ræt?

11. Mid rihte wē sēcað fultum tō þē, Drihten; for ðām þū gehælst þā heortan rihtra geþōhta.
12. Þē Drihten þe is rihtwīs dēma, and strang and geþyldig, hwæðer hē yrsige ælce dæge? Būte gē tō him gecyrren, sē dēofol cwecð his sweord tō ēow.
13. And hē bende his bogan, sē is nū gearo tō scēotanne; hē teohað þæt hē scyle scēotan þæt dēaðes fæt, þæt synt þā unrihtwīsan; hē gedēð his flān fȳrena þæt hē mæge mid scēotan, and bærnan þā þe hēr byrnað on wrænnesse and on unðēawum.
14. Hē cenð ælc unriht; and hit cymð him sāre, and his gefērum.
15. Hē ādylfð þone pytt, and hē hine ontȳnð, and on þone ylcan befylð.
16. Gehweorfe his sār on his hēafod; and on his brægn āstīge his unriht.
17. Ic þonne andette Drihtne after his rihtwīsnesse; and herie his ðone hēan naman, and lofige.

Text. 15. *Th.* adylf.

PSALMUS VIII

ECCLESIA LAUDEM DICIT CHRISTO DE FIDE OMNIUM CREDENTIUM; LEGE AD EUANGELIUM . . .

Þysne eahteoðan sealm sang Dauid, þā hē wundrade Godes wundra, sē wylt eallum gesceaftum. And ēac hē wītgode on ðām sealme be þǣre wuldorlīcan[1] ācennednesse Crīstes.

1. Hē cwæð, Ēalā Drihten, ūre God, hū wundorlīc þīn nama ys geond ealle eorðan!
2. For þām āhefen ys þīn myclung ofer heofonas; ge furðum, of ðǣra cilda mūðe þe meolc sūcað þū byst hered.
3. Þæt hī dōð tō bysmore þīnum fēondum; for ðām þū tōwyrpest þīne fȳnd, and ealle þā þe unrihtwīsnesse lādiað and scyldað.
4. Ic ongite nū þæt weorc þīnra fingra, þæt synd heofonas and mōna and steorran, þā þū āstealdest.
5. Drihten, hwæt is sē mann þe þū swā myclum āmanst? oþþe hwæt is sē mannes sunu þe þū oft rædlīce nēosast?
6. Þū hine gedēst lȳtle lǣssan þonne englas;

Ps. VIII. *Argumentum.* (*a*) Admiratur propheta Dei potentiam per quam gubernat cunctam mundi molem, gratiasque agit quod tantus creator hominis memoriam sit habere dignatus. (*b*) Aliter, ecclesia laudem dicit Christo de fide omnium credentium; lege ad euangelium Marci.

Introduction. V, all lost. [1] *Th.* wulderlican.

Text. 3. *Th.* he (*for* hi).

þū hine gewuldrast and geweorðast, and him sylst hēafodgold tō mærðe; and þū hine gesetest ofer þīn handgeweorc.

7. Ealle gesceafta þū legst under his fēt and under his anwald; scēap and hrȳðera and ealle eorðan nȳtenu;

8. flēogende fuglas and sæfiscas, þā farað geond þā sæwegas.

9. Drihten, Drihten, ūre God, hū wuldorlīc þīn nama ys geond ealle eorðan!

PSALMUS IX

ECCLESIA LAUDEM DICIT CHRISTO DE IUDEIS ET DE PRINCIPE DEMONIORUM

On ðām nigoðan[1] sealme Dauid hine gebæd tō Drihtne, and him þancode þæt his sunu and ēac ōðre fȳnd him ne mihton eall þæt yfel dōn þæt hī him geteohod hæfdon. And on ðæt *ylce*[2] gerād hine singð ælc rihtwīs mann be his sylfes fēondum. And be þām ylcan hine sang Crīst, þā Iudeas hine woldan dōn māre yfel ðonne hig[3] mihton. And swā dyde ēac Ezechias, ðā his fȳnd hine ne meahton ātēon swā hȳ[4] woldon.

Text. 8. *MS. lacks initial capital of* fleogende. — 9. *Th.* wulderlic.

Ps. IX. *Argumentum.* (*a*) Orat Dominum Dauid pro dolosis cogitationibus filii sui, gratias agens quod eas (*B*, *T*, eos) non sequeretur effectus; potest et Ezechiae congruere gratias agenti post Assyrii exercitus interitum. (*b*) Aliter, ecclesia laudem dicit Christo de Iudaeis et de principe daemoniorum.

Introduction. [1] *V*, nygoþan; [2] *MS. Th.* þa ylcan, *V*, ðæt ylce; [3] *V*, hi; [4] hi.

1. Ic *andette* Drihtne on ealre mīnre heortan; and ic bodige ealle ðīne wundra.
2. And ic blissige and fægnige, and herige þīnne naman, ðū hēa God.
3. For ðām ðū gehwyrfdest mīne fȳnd under bæc, and hī wæron geuntrumode and forwurdon beforan ðīnre ansȳne.
4. For ðām þū dēmst mīnne dōm and mīne sprǣce, and eall for mē dydest þæt ic dōn sceolde; ðū sitst on ðām hēan setle, þū ðe symle dēmst swīðe rihte.
5. Ðū ðrēast and brēgst þā ðēoda þe ūs ðrēatigað, and ðā unrihtwīsan forweorðað; and ðū *ādīlgast* heora naman on worulda woruld.
6. Sēo rēdelse and þæt geþeaht ūrra fēonda getēorode, ðā hī hit endian sceoldan; and heora [*ceastra*] þū tōwurpe ealle.
7. And heora gemynd on weg gewāt mid þām myclan hlīsan; and Drihten þurhwunað on ēcnesse.
8. And hē gearwað his dōmsetl; and hē dēmð ealre eorþan swȳðe emne.
9. Hē dēmð folcum mid rihte; hē ys geworden friðstōw ðearfendra.
10. And gefultumend þū eart, Drihten, æt ælcere

Text. 1. *MS.* andete, *Th.* andette.— 5. *MS. Th.* adilgas. — 6. *Th.* geleorode (*for* geteorode); *MS. om.* ceastra, *Th.* (*Notes*), ceastra; *Tanger* (*wrongly*), ealla. — 7. *MS.* weg (g *above the line*).

ðearfe; for ðȳ hopiað tō þē ealle þā ðe witan þīnne naman.

11. For ðām þū ne forlætst nānne þāra þe ðē sēcð; heriað for ðī Drihten þone ðe eardað on Sion.

12. And bodiað betweoh folcum his wundru; for ðām hē nis nā ofergeotol þāra gebeda his þearfena; ac hē is swȳþe gemyndig heora blōd tō wrecanne.

13. Gemiltsa mē, Drihten, and geseoh mīne ēaðmētto, hū earmne mē habbað gedōn mīne fȳnd; for ðām þū eart sē ylca God þe mē ūpp āhōfe fram dēaðes *geatum*, tō þām þæt ic bodade eall þīn lof on ðām geatum þære burge Hierusalem.

14. Ic fægnie on þīnre hælo ðe þū mē sylest; and ðā ðēoda þe mīn ēhtað sȳn āfæstnode on ðām ylcan earfoðum þe hī mē geteohhod hæfdon, and heora fēt synt gefangene mid þȳ ilcan gryne þe hī mē gehȳd and gehealden hæfdon.

15. For þām byð Drihten on his rihtum dōmum; and on his handgeweorce byð gefangen sē synfulla.

16. And þā unrihtwīsan bēoð gehwyrfede tō helle, and ælc folc þæra ðe God forgyt.

17. For þām God ne forgyt his ðearfan oð heora ende, nē heora geþyld ne forweorð oþ ende.

Text. 13. *MS. Th*, gatum. — 17. *MS.* oþ (*changed from* on, *or vice versa*; *cf. verse 32*), *Th.* oþ.

18. Ārīs, Drihten, þȳ læs sē yfelwillenda mæge dōn þæt hē wille; and gedō þæt eallum folcum sȳ gedēmed beforan ðē.
19. Gesete, Drihten, ofer hȳ sumne anwald, þæt hig gelære þæt hȳ witon þæt hī men synt.
20. Drihten, hwī gewītst þū swā feor fram ūs, and hwī noldest þū cuman tō ūs, tō þære tīde þe ūs nȳdþearf wæs?
21. Þonne sē unrihtwīsa ofermōdegað, þonne byð sē earma ðearfa onæled and gedrēfed and ēac geunrōtsod; ac weorðon þā unrihtwīsan gefangene on þām geþōhtum þe hī geþōht habbað.
22. For þām sē synfulla byð hered þær hē his yfelan willan wyrcð; and hine blētsiað þā yfelan for his yfelan dædum.
23. Sē synfulla bysmrað Drihten; and for þære menigu his unrihtes hē ne geðencð þæt God hit mæg gewrecan.
24. For þām hē ne dēð God beforan his mōdes ansȳne; for þām bēoð his wegas and his weorc eal nēh unclæne.
25. For þām hē næfð nān gemynd Godes dōma beforan his ansȳne, þæt hē mæge rixian and wealdan ealra his fēonda, and dōn him tō yfele þæt þæt hē wylle.

Text. 20. *MS.* -þearf (r *above the line*). — 23. *MS.* geðencð (c *above the line*). — 25. *Th.* beforran (*misprint*).

26. And hē cwyð on his mōde, Ne wyrð þisses nǣfre nān wending, būtan mycelre frēcennesse mīnra fēonda.
27. His mūð byð symle full wyrignessa, and bitera worda and fācnes and searuwa.
28. And under his tungan byð ealne weg ōþera manna sār and geswinc; hē syt symle on geþeahte mid þām welegum dȳgollīce, tō þām þæt hē mæge fordōn þā unsceðþendan;
29. and þrēatað þone earman mid his ēagum; and *sǣtað* his dīgollīce, swā swā lēo *dēð* of his hole.
30. Hē sǣtað þæt hē berēafige þone earman, and þæs wilnað; and þonne hē hine gefangen hafað mid his gryne, þonne genǣt hē hine; and þonne hē hine hæfð gewyldne, þonne āginð hē sylf sīgan, oððe āfylð.
31. Hē cwæð ǣr on his mōde, Ne geþencð God þyllīces, ac āhwyrfð his ēagan þæt hē hit nǣfre ne gesyhð.
32. Ārīs, Drihten, mīn God, and āhefe ūpp þīne hand ofer ðā unrihtwīsan, and ne forgit þone þearfan on ende.
33. For þām bysmrað sē unrihtwīsa Drihten; for ðām hē cwyð on his mōde, Ne rēcþ God, þēah ic þus dō.

Text. 29. *MS. Th.* settað, *Bosworth-Toller*, sætaþ? *MS.* det, *Th.* deð.

34. Gesyhst þū nū, cwæð sē wītega tō Drihtne, hwylc brōc and hwylc sār wē þoliað and þrōwiað? Nū hit wǣre cyn þæt þū hit him wræce mid þīnre handa. Ic þearfa eom, nū tō ðē forlǣten; þū eart fultumiend þāra þe nabbað nāwðer nē fæder nē mōdor.

35. Þū forbrycst þone earm and þæt mægen þæs synfullan; for þȳ þēah hine hwā āhsode for hwī hē swā dyde, þonne ne mihte hē hit nā gereccan, nē geþafa bēon nolde þæt hē untela dyde.

36. Drihten rīxað on ēcnesse on þisse worulde ge on þǣre tōweardan; for þǣm weorðað āworpene þā synfullan of ǣgðrum his rīca.

37. Drihten gehȳrð þā wilnunga his þearfena; and heora mōdes gyrnesse gehȳraþ þīne ēaran.

38. Dēm nū, Drihten, þearfe þæs earman and þæs ēaðmōdan, þæt sē āwyrgeda ne ēce þæt hē hine leng myclie ofer eorðan.

PSALMUS X

UOX CHRISTI EST; LEGE AD GENESIM, PERDITIO SODOME

Ðysne tēoþan sealm Dauid sang, þā hē wæs ādrifen on þæt wēsten fram Sawle þām cynge, þā his gefēran hine lǣrdon þæt hē hine þǣr hȳdde, swā þēs spearuwa. And

Text. 34. *MS.* fæder (-de- *above the line*). — 35. *MS.* þeah (h *above the line*).

Ps. x. *Argumentum.* (*a*) Uerba Dauid quando Saulem fugiens in desertis est habitare compulsus. (*b*) Aliter, uox Christi est; lege ad Genesim, perditio Sodomae.

swā ylce þā rihtwīsan [1] þe hine singað, hī seofiað be heora fēondum, ægðer ge gesewenlīcum ge ungesewenlīcum. And swā dyde Crīst be Iudeum, þā hē þysne sealm sang.

1. Hwȳ lǣre mē þæt ic flēo geond muntas and geond wēstenu, swā spearwa; for þām ic getrȳwe Drihtne?
2. Ic wāt þēah for þām þe þā synfullan bendað heora bōgan, and fyllaþ heora coceras mid flānum, tō þām þæt hī magon scēotan þā unscyldigan heortan dȳgollīce, þonan hī lǣst wēnað.
3. For þām hī wilniað þæs þe hī magon, þæt hī tōweorpen þæt God geteohhad hæfð tō wyrcanne; hwæt dyde ic unscyldega wið hī, oþþe hwæt mæg ic nū dōn?
4. Drihten ys on his hālgan temple, sē Drihten sē þæs setl ys on heofenum.
5. His *ēagan* lōciað on his earman þearfan; his brǣwas, þæt ys his rihta dōm, āhsað manna bearn.
6. Sē ylca Drihten āhsað rihtwīse and unrihtwīse, þæt heora ægðer secge hwæt hē dyde, þæt hē him mæge gyldan be heora gewyrhtum; for ðām sē þe lufað unriht, hē hatað his āgene sāwle.
7. Drihten onsent manegra cynna wītu, swā swā rēn, ofer ðā synfullan; and hī gewyrpð mid grine, and hē onsent fȳr ofer hig and un-

Introduction. [1] *V*, [swa þes spearu]wa de'ð hine [sylfne and swa (?) d]oð þa riht[wisan].
Text. 5. *MS. Th.* egan.

gemetlīce hæto þære sunnan, and wōlberende windas; mid þyllīcum and mid manegum þyllīcum bēoð heora drincfatu gefyldu.
8. For þām God ys swȳðe rihtwīs, and hē lufað rihtwīsnesse, and hēo byð symle swȳðe emn beforan him.

PSALMUS XI

CHRISTUS PRO PASSIONE SUORUM [DICIT] DE IUDEIS; LEGE AD LUCAN

Þā [1] *Dauid* [2] þisne [3] endleftan sealm sang, þā seofode [4] hē on þām sealme þæt on his dagum sceolde rihtwīsnes and wīsdōm bēon swā swīðe ālegen. And swā dēð ælc rihtwīs mann, [5] þonne hē þysne sealm singð; þonne mænð hē tō Drihtne þæt unriht þæt on his dagum bið. And swā dyde Crīst, þā hē hine sang; þā mænde hē tō Drihtne Iudea ungelēaffulnesse. [6]

1. Gehæl mē, Drihten; for þām hāligdōm is nū on þisum *tīdum* full nēah āsprungen, and *sōð-fæstnes* ys swȳðe gelȳtlod.

Ps. XI. *Argumentum*. (*a*) Ex persona Dauid canitur, quod in tempore eius omnis defecerit sanctus et deminutae (*B*, *T*, diminutae) sint ueritates a filiis hominum. (*b*) Aliter, Christus pro passione suorum dicit de Iudaeis; lege ad Lucan (*B*, *T*, Lucam). (*c*) Aliter, psalmus iste pro octaua scribitur, id est Dominica die resurrectionis Christi, quando defecit credens et deminutae (*B*, *T*, diminutae) sunt ueritates, ita ut etiam custodibus corporis pecunias offerrent, quorum labia dolosa Dominus disperdidit. (*Rubric. MS.* patione, *Th.* passione.)

*Introductio*n. [1] *V*, *om.* þa; [2] *MS.* Dafid, *V. Th.*, Dauid; [3] *V*, þysne; [4] geo[mro]de; [5] man; [6] *Th.*, ungeaffulnesse.

Text. 1. *MS.* didum, *Th.* tidum; *MS.* foðfæstnes, *Th.* soð-fæstnes.

2. Īdla sprǣca hī sprecað tō heora nȳhstum; fācen hī sprecað mid heora weolorum; for þām hī nabbað on heora mōde þæt hī on heora mūðe sprecað, ac þencað yfel, þēah hī hwīlum tela cweðen.

3. Ac Drihten tōwyrpð ealle þā fācnesfullan weoloras, and þā ofersprǣcan and þā yfelsprǣcan tungan.

4. Þā þe teohhiað þæt hī scylen hī sylfe weorðian mid īdelre sprǣce, hȳ cweðað, Hwī ne synt wē mūðfrēo? hū ne mōton wē sprecan þæt wē wyllað? hwæt ondrǣde wē hwylc hlāford mæg ūs forbēodan ūrne willan?

5. Ac Drihten cwyð, For *yrmðum* þǣra wǣdlena, and for grānunge þǣra þearfena, ic ārīse.

6. Ac hī sette on mīne hǣlo, and ic dō swȳðe trēowlīce ymb hȳ.

7. Godes word, cwæð Dauid, bēoð swīðe sōð and swīðe clǣnu; hȳ bēoð swā hlūttur swā þæt seolfor þe byþ seofon sīðon āmered syþþan sē ōra ādolfen byð.

8. Þū, Drihten, gehǣlst ūs, and gefreoðast fram heora yfle on ēcnesse.

9. Ðēah þā unrihtwīsan ūs ūtan begān on ælce healfe, and heora sȳ mycle mā þonne ūre, þēah þū ūs tōbrǣdst ongēan hȳ and wið hī gefriðast.

Text. 2. *Th.* Idle. — 5. *MS.* yrðum, *Th.* yrmðum.

PSALMUS XII

UOX CHRISTI AD PATREM DE DIABOLO DICIT; IN MARCO

Đā *Dauid*[1] þysne[2] twelftan sealm sang, þā seofode hē tō Drihtne on þām sealme be his fēondum, ægþer ge gāstlīcum ge līchamlīcum. And swā dēþ ælc þāra[3] þe hine singð. And swā dyde Crīst be Iudeum and be dēoflum. And swā dyde Ezechias sē cyng[4] be Assiriām, þā hī hine ymbseten hæfdon on þære byrig.

1. Hū lange wilt þū, Drihten, mīn forgitan? hwæðer þū oð mīnne ende wylle? oððe hū lange wilt þū āhwyrfan þīnne andwlitan fram mē?
2. Hū lange sceal ic settan on mīne sāwle þis sorhfulle geþeaht, and þis sār æt mīnre heortan? hwæþer ic ælce dæge scyle?
3. Hū lange sceal mīn fēond bēon ūpp āhafen ofer mē? Beseoh tō mē, Drihten, mīn God, and gehȳr mē.
4. Onliht mīne ēagan, þæt hī næfre ne slāpan on swylcum dēaðe.
5. Þȳ læs æfre mīn fēond cweðe, Ic eom *strengra* þonne hē. Þā þe mē swencað, hȳ fægniað,

Ps. XII. *Argumentum*. (*a*) Ezechiae preces ab Assyriis obsessi. (*b*) Aliter, uox Christi ad Patrem de diabolo dicit; in Marco. (*Rubric. Th. om.* in Marco.)

Introduction. [1] *MS.* Dafid, *Th.* Dauid; [2] *V*, þisne; [3] þara; [4] cyning, *altered to* kyning.

Text. 5. *MS. lacks* þ *of* þy; *MS.* strenga, *Th.* strengra.

gif ic onstyred bēo; ac ic þēah on þīne mild-heortnesse gelȳfe.

6. Mīn heorte blissað on þīnre hælo, and ic singe þām Gode þe mē eall gōd syleð, and lofie þīnne naman, þū hēhsta God.

PSALMUS XIII

VOX CHRISTI AD DIUITEM SE INTERROGANTEM ET DE POPULO IUDAICO

Đā Dauid þisne þreottēoðan sealm sang, þā seofode hē tō Drihtne on þām sealme þæt ǣfre on his dagum sceolde gewurðan swā lȳtle trēowa, and swā lȳtel wīsdōm wǣre on worulde. And swā dēð ælc rihtwīs man þe hine nū singð; hē seofað [1] þæt ylce be his tīdum. And swā dyde Crīst be Iudeum; and Ezechias be Rapsace, Assiria cyninge.

1. Sē unrihtwīsa cwyð on his mōde, Nis nān God þe þis wite oððe wræce; þonne byð þæt folc for þām cwyde gewemmed, and gescynded on heora wonwillan.

2. Nis nān þe eallunga wel dō, ne forðon ānlēpe.

3. Drihten lōcað of heofenum ofer manna bearn,

Ps. xiii. *Argumentum.* (*c*) Pro eo quod est insipiens in Hebraeo Nabal positum est; unde et Abigail de uiro suo Nabal dixit (*T*, dicit), Uere secundum nomen suum insipiens est. (*a*) Haec Ezechias contra Rapsacen (*M*, Rapascen) loquitur. (*b*) Item, uerba Christi ad diuitem se interrogantem in Matthaeo et de populo Iudaico. (*Rubric. MS.* se interrogantem se interrogantem, *Tanger*, (*wrongly*) sese interrogantem, *Th.* se interrogantem).

Introduction. [1] *V*, *inserts* to [drihtne ?] *after* seofað.

Text. 2. *Th.* no (*for* ne).

and hāwaþ hwæðer hē gesēo ænigne þǣra þe hine sēce oþþe hine ongite.

4. Ac hī hine flēoð ealle endemes, and sēcaþ and lufiaþ þæt hȳ sȳn īdle and unnytte; nis heora furðum ān þe eallunga wel dō.

5. Hī synt byrgenum gelīce, sēo byð ūtan fæger and innan fūl; heora tungan wyrcaþ mycel fācn; þēah hī fægere sprecon, heora geþeaht and heora willa and heora weorc byð swylce þǣre wyrrestan nædran āttor, þā mon aspis hæt.

6. Ðāra mūð byð symle full wyrignessa and bitera worda; heora fēt bēoð swīðe hraðe blōd tō āgēotanne unþearfes for yflum willan.

7. And heora wegas bēoþ symle gedrēfede; hīe wilniaþ ealle mægne ōþera manna unsælþa, and him cymð sylfum þæt ylce; ne sēcaþ hī nāne sibbe.

8. Nē Godes ege ne byð beforan heora mōdes ēagum. Hwī ne ongitaþ ealle þe unriht wyrcaþ,

9. þā þe wilniaþ fretan mīn folc swā ænne hlāf, þā ne clypiaþ tō Gode mid gōdum weorcum, hwī ne ongitaþ hī þæt him cymð, þonne hī læst wēnaþ, ege and ungelimp?

10. Hwȳ ne ongitaþ hī þæt God byð mid þām rihtwīsran folce? Hwī gedrēfe gē *mines yrminges* geþeaht? for ðām God ys mīn geþeaht.

Text. 3. *MS.* geseo (*first* e *above the line*). — 9. *Th.* hlæf (*for* hlaf). — 10. *MS.* mine yrmingæs, *Th.* mines yrminges.

11. Hwā ārīst elles of Syon tō þǣm þæt hē sylle Israelum hælo, būtan þū, Drihten, þe āfyrst hæftnȳd of þīnum folce?
12. Blissie nū, Iacobes cyn, and fægnian Israele.

PSALMUS XIV

UERBA POPULI IN CAPTIUITATE BABILONIS [OPTANTIS] REDDITUM AD PATRIAM

Dauid sang þysne [1] fēowertēoðan sealm, þā hē ādrifen wæs of his earde; wīscte þæt hē mōste eft tō cuman. And swā dyde Israela folc, þā hīe on hæftnȳde gelǣdde wǣron of Hierusalem [2] tō Babilonia. And swā dēð ælc rihtwīs man, þonne hē þysne sealm singð; wilnað him sumere [3] rōthwīle on þissere [4] worulde, and *ēce* [5] reste æfter þisum. And swā dyde Crīst, þā hē hine sang [6]; seofode his earfoðu [7] tō Drihtne.

1. Drihten, hwā eardað on þīnum temple, oððe hwā mōt hine gerestan on þǣm hālgan munte?
2. Þā andswarode Drihten þæs wītgan mōde þurh onbryrdnesse þæs Hālgan Gāstes; and cwæð sē wītga, Ic wāt, þēah ic āhsige, hwā þǣr

Text. 12. *MS.* Blissie (*the rubricator has omitted* B, *and by mistake inserted* A *after* hæft- *in the preceding verse*).

Ps. XIV. *Argumentum.* (*a*) Uerba populi in captiuitate Babylonia (*B*, *T*, Babyloniae) optantis reditum ad patriam enumerantisque quibus meritis quis ad hanc peruenire queat. (*b*) Aliter, quia lex tota decalogo concluditur, *decemplices* (*P*, *B*, *T*, decem exempli, *but Arnobius*, decemplices) Christi formas expressit, quibus ea docuisse quae fecisse monstratur (*P*, *B*, monstrantur).

Introduction. [1] *V*, þisne; [2] ieru[salem]; [3] sumre; [4] [þi]sse; [5] *MS. Th.* ec; [6] *MS.* sang (*above the line*); [7] *Th.* earfoðum.

eardaƀ: sē þe in gæƀ būtan wamme, and wyrcƀ rihtwīsnesse.
3. And sē þe sprycƀ rihtwīsnesse mid his tungan, and næfƀ nān fācn on his mōde;
4. nē his nȳhstan nān yfel ne dēƀ, nē nān edwit ne underfēhƀ wiƀ his nȳhstan.
5. And sē þe þone āwyrgdan for nāwuht hæfƀ; and sē þe þone rihtwīsan weorþaƀ, þone þe Godes ege hæfƀ.
6. Sē þe his nȳhstan swereƀ, and hine mid trēowum ne beswīcƀ; and sē þe his feoh tō unrihtum wæstmsceatte ne syleƀ, nē nānes fēos ne wilnaƀ æt þām unscyldigan onfōn.
7. Sē þe þus dēƀ, ne wyrƀ hē næfre āstyred nē scynd on ēcnesse.

PSALMUS XV

UOX CHRISTI AD PATREM; EZECHIAS ORAUIT DOMINUM IN EGRITUDINE

Þone fīftēoƀan sealm Dauid sang be his earfoƀum, ægƀer ge mōdes ge līchaman. And eft swā ilce Ezechias hine sang be his mettrumnesse; wilnode him tō Gode sumre frōfre. And swā dēƀ ælc rihtwīs mann[1] þe hine singƀ[2], on his earfoƀum. And swā dyde Crīst, þā hē hine sang.

Text. 5. *MS.* weorþaƀ (r *above the line*).

Ps. xv. *Argumentum.* (*a*) Ezechias in aegritudine Dominum deprecatur, et in uitae suae reparatione gratulatur, et quod humanarum rerum non sit egens exponitur. (*b*) Item, uox Christi ad Patrem.

Introduction. [1] *V*, man; [2] *MS.* singƀ (ƀ *above the line*).

1. Gehealde mē, Drihten, for þām ic hopige tō ðē. Hū ne sǣde ic þē, Drihten, þæt þū eart mīn God; for þām *þū mē* eall þā good sealdest þe ic hæbbe, and þē heora nān *nȳdþearf* nis eft on mē tō *nimenne.*

2. Drihten gefylde ealne mīnne willan, and mē forgeaf þæt ic mōste ofercuman þā þēoda þe mē ungeðwǣre wǣron, and heora hergas tōweorpan æfter mīnum āgnum willan.

3. Heora unmiht and heora untrymð is swīðe *gemanigfealdod;* nū swȳðe hraðe hī forwurðað.

4. Ne gaderie ic nān folc tō unrihtum gewinne, swā swā hī dōð; nē ic ne clypige tō heora godum, nē tō heargum ne gebidde mid mīne mūðe.

5. For þām þū, Drihten, eart sē dǣl mīnes yrfes, and sē calic mīnre blisse; and þū eart sē þe mē geednīwodest mīn rīce.

6. Þū gedydest þæt wē mǣtan ūre land mid rāpum, and mīn hlyt gefēoll ofer þæt betste; for þām is mīn land nū foremǣre and mē swȳðe unblēo.

7. Ic blētsige þone Drihten þe mē sealde andgit; ac þēah hē mē þāra ūterrena gewinna gefrēode, þēah winnað wið mē þā inran un-

Text. 1. *MS.* hine (*for* þu me), *Th.* þu me; *MS. Th.* nydþerf; *MS. Th.* nimene. — 3. *MS. Th.* gemanifealdod. — 4. *MS.* cic (*for second* ic, *with first* c *dotted for deletion*).

rihtlustas dæges and nihtes, þæt ic ne eom þēah eallunga orsorh.

8. Ic ongite Drihten, and hē byð symle beforan þære ansȳne mīnes mōdes; for þæm hē bið simle on mīnum fultume, þæt ic ne bēo eallunga oferswīðed.

9. For þæm þingum mīn mōd is gelustfullod, and ic cȳðe þā blisse on mīnre tungan, and on þæm tōhopan ic mē syððan gereste.

10. For þæm þū ne forlætst mīne sāwle nē mīn mōd tō helle; nē þīnne gehālgodan ne lætst forrōtian nē forweorðan.

11. Þū mē gedydest līfes wegas cūðe, and gefylst mē mid gefēan beforan þīnre ansȳne; for ælc riht lustbærnes cymð þurh þīnne fultum þæm þe hēo cimð on ēcnesse.

PSALMUS XVI

CHRISTUS DE IUDEIS DICIT AD PATREM

Dauid sang þysne syxtēoþan sealm, and hine geornfullīce gebæd on þisum sealme tō Drihtne, and hine unscyldigne cȳðde wið þā his fȳnd þe his ēhton būtan scylde. And swā dōð ealle þā rihtwīsan þe þisne sealm singað; ymb þæt ylce hī hine singað. And swā dyde Crīst be Iudeum.

Ps. xvi. *Argumentum.* (*a*) Deprecatur Dominum Dauid ut se deuotum cor habentem auditu dignum faciat; quem inimici gratis impugnabant. (*b*) Aliter, Christus de Iudaeis dicit ad Patrem.

Introduction. V, all lost.

1. Gehȳr, Drihten, mīn gebed, and ongit mīne rihtwīsnesse.
2. And onfōh mid þīnum ēarum mīn gebed; for þon þū wāst þæt ic būtan fācne tō þē cleopige. Beforan ðē sȳ sē dōm betwuh mē and him; gesēon mīne ēagan *þone* rihtan dōm betwuh ūs.
3. Þū hæfst āfandod mīn mōd, and þū cōme † tō mē on niht and mē gemēttest unrōtne, and mē sude mid þām fȳre monegra earfoða, swā swā gold oþþe seolfor; and þū ne fundest on mē nān unriht wiþ hī.
4. Nē ic furðum nānum menn ne sæde eal þā earfoða þe hī mē dydon; for þām wordum þīnra weolora ic geþolode hearde wegas and *manigfeald* earfoðu.
5. Geriht, Drihten, mīne stæpas on þīne wegas þæt ic ne āslīde þær þær ic stæppan scyle.
6. For þām ic clypige symle tō þē, for þām þū symle mē gehȳrdest; onhyld nū þīne ēaran tō mē, and gehȳr mīn word.
7. Gewundra nū, and geweorða þīne mildheortnesse on mē, þū þe symle gehælst þā þe tō ðē hopiað, and hī gehyldst wið þā þe winnað wið þīnne willan.
8. Geheald mē, Drihten, and beorh mē, swā

Text. 2. *MS.* mine eagan þoñ, *Th.* þine eagan þone. — 3. *MS.* come come (*repeated*), *Th.* come. — 4. *MS.* manigfald, *Th.* -feald.

swā man byrhð þām æplum on his ēagum mid his brǽwum; gehȳd mē under þīnra fiðera sceade wið þāra unrihtwīsena ansȳne þe wilniað þæt hī mē fordōn.

9. Mīne fȳnd mē ymbhringdon ūtan on ælce healfe, and hī habbað ealle heora fætnesse and heora tōhopan and heora weolan swīþe orsorhlīce ūtan bewunden, and sprecað nū for þī swīðe ofermōdlīce.

10. Hȳ habbað mē swȳðe forsewenlīce ūtan ymbstanden; þā ēagan heora mōdes habbað geteohhad þæt hī mē gebȳgen oð eorðan.

11. Hȳ sǽtiað mīn, and sittað swā gearwe swā *sē* lēo dēð tō þām þe hē gefōn wyle, and swā swā his hwelp byð gehȳd æt þǽre sǽte.

12. Ārīs, Drihten, and cum tō mē ǽr ǽr hīe cumen, and gehwyrfe hī fram mē, and āhrede mīne sāwle æt þām unrihtan wīsan, and of þǽre wræce *mīnra* fēonda ālȳs mē mid þīnre handa and mid þīne mægene.

13. Drihten, gedō þæt heora menigo sȳ lǽsse þonne ūre fēawena nū is, and tōstencte hī geond eorþan libbende of þis lande; gefyl hīe nū mid þǽre wītnunga þe þū lange gehȳd hæfdest, and þēah him geteohhod.

Text. 8. *MS.* eagum (e *above the line*). — 9. *MS.* be (*before* ymbhringdon, *but marked for deletion*). — 11. *MS. Th.* seo leo. — 12. *Th.* ær (*for* ær ær); *MS.* mira, *Th.* minra.

14. Weorþen hī swā geðræste mid hungre, þæt hī eton swȳnen flæsc, þæt Iudeum unālȳfedlīc ys tō etanne, and þæt þæt hī lǣfon healdan heora bearnum and heora bearna bearnum.

15. Ic þonne rihtwīs mē oðȳwe beforan þīnre ansȳne, and bēo þonne gefylled ealles goodes, þonne mē byð *ætēawed* ðīn wuldor.

PSALMUS XVII

[DAUID DICIT IN SIMILITUDINEM CHRISTI] IN PASSIONE IN INFERNO CONSTITUTI AD PATREM

Dauid sang þysne[1] seofontēoþan sealm lȳtle ǣr his ende, ymb swȳðe[2] lang þæs þe hine God ālȳsed hæfde, ægðer ge æt Sawle ge æt eallum his fēondum. And swā dēð ælc þǣra þe hine singð; þancað Gode his mundbyrde, þonne hē hine of hwylcum[3] earfoðum ālȳsed hæfð, oþþe hine[4] oððe *þone*[5] þe hē hine fore singð. For þæm ylcan[6] hine sang Crīst, þonne[7] hē ālȳsed wæs fram Iudea ēhtnesse.

1. Ic þē lufige, Drihten, for þæm þū eart mīn mægen; Drihten, þū eart mīn trymenes and mīn friðstōw.

Text. 14. *MS.* æeawed, *Th.* æteawed.

Ps. xvii. *Argumentum.* (*a*) Hunc psalmum Dauid prope ultimum uitae suae tempus, ut ipse titulus indicat, pro gratiarum actione cantauit. (*b*) Aliter, Dauid dicit in similitudinem Christi in passione in inferno constituti ad Patrem; in (*P*, *om.* in) Ioanne.

Introduction. [1] *V*, þisn[e]; [2] swiðe; [3] hwilcum; [4] *om.* oþþe hine? (*cf. length of adjoining lines*; hine of hwilcum [earfoðum] / alysed hæfð [oððe hine oþþe þone þe] / he hine fore sin[gð for þæm]); [5] *MS. Th.* þæne; [6] *V*, ilcan; [7] þa.

2. Þū eart mīn ālȳsend and mīn God and mīn gefultumend; tō þē ic hopige.
3. Þū eart mīn scyldere, and sē horn mīnre hælo; þū eart mīn *fultumend*; herigende ic clypige tō þē, Drihten, and fram mīnum fēondum ic weorðe āhredd.
4. Mē ymbhringdon sār and sorga and grānung ful nēah oð dēað; and gēotende strēam unrihtwīsnessa mīnra wiðerweardra mē gedrēfdon.
5. Mē ymbhringdon sār and manigfeald wītu ful nēah anlīc helle wītum, and dēaðes grynu mē gefēngon; and on eallum mīnum earfoðum ic clypige tō Drihtne, and tō mīnum Gode ic cīge.
6. And hē gehȳrde of his þām hālgan temple mīne stemne, and mīn gehrōp cōm beforan his ansȳne, and ēac on his ēaran hit ēode.
7. And āstyred wæs and ācwacode sēo eorðe mīnra fēonda, and sē grundweall þāra munta wæs tōhrēred, þæt is þæt mægen mīnra ofermōdena fēonda; hȳ wǣron āstyrede, for þām him wæs God yrre.
8. For þām āstāh smēc for his yrre, and fȳr blysede beforan his ansȳne.
9. Glēda wǣron onælde fram him; hē onælde heofonas, and āstāh mē on fultum; and sēo

Text. 3. *MS.* fultumen, *Th.* fultumend. — 5. *MS.* to (*before* minum, *above the line*).

eorðe wæs gesworcen and āðȳstrod under his fōtum.

10. And hē āstāh eft ofer cherubin, and hē flēah; and hē flēah ofer winda fiðeru.

11. And lēt [*þȳstru*] *betwux* him and mīnum fēondum þæt hē [*wæs*] nǣfre gesewen fram him, and hē wæs þēah swīðe lēoht on his temple; þā hangode swīðe þȳstru wæter on þām wolcnum and on þǣre lyfte.

12. And þā urnan swā swā *līgetu* beforan his ansȳne; and hē gemengde hagol and fȳres glēda.

13. And worhte þunorrāda on heofonum; and sē hȳhsta sealde his stemne.

14. Hē sende his *strælas* and hī tōstencte, and gemanigfealdode his līgeta and gedrēfde hig mid þȳ.

15. And eorðan wæter ūt flēowan, and sēo eorðe wæs āstyred, and on manegum stōwum gehrōpen,

16. for þīnum þrēan and for þīnum yrre.

17. Drihten sende of his hēanesse, and āhredde mē æt þām ofermǣtum wæterum,

18. and of mīnum strengestum fēondum, and for eallum þām þe mē hatedon; for þām hig wǣron gestrangode ofer me.

Text. 11. *MS. Th. om.* þystru; *MS.* betwū, *Th.* betwux; *MS. Th. om.* wæs. — 12. *MS.* litegu, *Th.* ligetu. — 14. *MS.* stræ, *Th.* strælas. — 17. *Th.* heannesse. — 18. *Th.* hi (*for* hig).

19. Hīe mē bregdon swīðe swīðlīce on þām dagum þe ic geþrǣsted wæs, and Drihten wæs geworden mīn scyld, and hē mē gelǣdde on rȳmet of mīnum nearonessum, and gedyde mē hālne, for þām hē mē wolde.
20. And hē mē geald æfter mīnre rihtwīsnesse; and æfter þǣre unscæðfulnesse mīnra handa hē mē geald.
21. For þām ic hēold Godes wegas and his bebodu; and ic ne dyde ārlēaslīce nē unhȳrsumlīce wið mīnne Drihten.
22. For þām ealle his dōmas bēoð symle beforan mīnre ansȳne; and his rihtwīsnessa ic ne āwearp fram mē.
23. For ðī ic weorðe unwemme beforan him; and ic mē behealde wið mīn unriht.
24. And mē gylt Drihten æfter mīnre rihtwīsnesse, and æfter þǣre unscæðfulnesse mīnra handa beforan his ēagum.
25. Ac bēo þū hālig, Drihten, wið þā hālgan, and unsceðfull wið þā unsceðfullan, and gecoren wið þā gecorenan, and hwyrf þē wið þā forhwyrfdan.
26. For þām ic wāt þæt þū symle ēadmōd folc gehǣlst; and þā ēagan þāra *ofermōdena* ðū geēaðmētst.

Text. 25. *MS.* unsceðfullan (c *above the line*). — 26. *Th.* gehælpst (*for* gehælst); *MS.* ofermodenena, *Th.* -modena.

27. For þām þū onælest mīn lēohtfæt; Drihten, mīn God, onlȳht mīne þȳstru.
28. For þām ic weorðe fram þē ālȳsed æt costingum, and þurh mīnes Godes fultum ic ūt gange ofer mīnre burge weall, þēah hēo sȳ ūtan behringed mid mīnum fēondum.
29. Drihten, mīn God, unwemme synt þīne wegas; Godes word synt āmered on fȳre; hē is gefriþiend ælces þāra þe him tō hopað.
30. Hwylc ys God, būtan ūran Gode? oððe hwylc Drihten, būtan ūrum Drihtne?
31. Sē God mē gegyrde mid mægnum and mid cræftum, and gesette mīne wegas *unwemme*.
32. Hē gedyde mīne fēt swā gerædde swā swā heorotum, and mē gesette ofer hēanesse.
33. Hē gelærde mīne handa tō gefeohte; and hē gedyde mīne earmas swā strange swā ærene bogan.
34. And þū, Drihten, sealdest mē gescyldnesse þīnre hælo; and þīn swīðre hand mē underfēng, and þīn lār mē getȳde.
35. Þū gebræddest mīne stæpas under mē þæt mīne fēt ne slideredon.
36. Ic ēhte mīnra fēonda, and ic hīe gefēng, and ic ne geswāc ær hīe forwurdon; ic hīe gebīgde þæt hīe ne mihton gestandan ongēan mē, ac fēollon under mīne fēt.

Text. 31. *MS. Th.* unwæmme. — 33. *Th.* ærenne.

37. Þū mē begyrdest mid mægenum and mid cræftum tō wīge.
38. Þū gedydest mē underþēodde þā þe wiþ mē ūpp ārison; and mīnra fēonda bæc þū onwendest tō mē, and mē hine gesealdest; and þū tostenctest þā þe mē hatedon.
39. Hȳ clypodon, and næs þāra þe hig gehælde; hȳ clypodon tō heora godum, and hȳ noldon gehȳran.
40. For þām ic hī tōdælde swā smæle, and swā swā dūst beforan winde, and hī ādīlgode, swā swā wind dēð dūst on herestrætum.
41. Gefriða mē, Drihten, wiþ þises folces unhȳrsumnesse; for þām þū mē gesettest him tō hēafde, and ēac ōðrum ðēodum.
42. And þæt folc mē þēowode þæt ic næfre ne cūðe; hȳ onhyldan heora ēaran tō mīnum wordum and gehȳrdon mē.
43. Ac þā ælðēodgan bearn mē oft lugon; and þēah hī forealdedon on mīnum ðēowdōme, hȳ healtodon on heora wegum; for þām hī hyra willum ne hēoldon Iudea æ.
44. Mīn Drihten leofaþ symle, and hē byð symle geblētsad, and hē is ūp āhafen, Drihten mīn Hælend.
45. Þū eart sōð God; þū þe mē sealdest þæt ic

Text. 43. *MS.* oft lugon (t *above the line*), *Th.* oflugon, (*Notes*) oft lugon.

meahte swylc wīte dōn mīnum fēondum, and mē swylc folc *under þȳdest*.

46. Þū eart mīn ālȳsend fram þām þēodum ðe wið mē yrsiað, and mē ūpp āhefst ofer ðā þe ārison wið mē; and fram þām unrihtwīsan were þū mē ālȳsdest.

47. For þām ic ðē andette, Drihten, beforan folcum; and on þīnum naman ic singe sealmas.

48. Gemycla nū and gemonigfealda þā hælo þæs cynges ðe ðū gesettest ofer folcum; and dō mildheortnesse þīnum gesmyredan Dauide and his cynne on ēcnesse.

PSALMUS XVIII

DAUID DICIT DE ADUENTU CRISTI

Ðysne eahtatēoðan sealm *Dauid*[1] sang Gode tō þancunga his mislīcra and manigfealdra gesceafta ðe hē gescēop manıum tō ðēowian, ne for ðȳ þæt þā men sceoldon him ðēowian; be þæm hē cwæð:

1. Heofonas bodiað Godes wuldor, and his handgeweorc bodiað þone rodor.

Text. 45. *MS. Th.* underþydes. — 48. *Th.* gemicla; *MS.* ða ðu, *Th.* ðe ðu; *Th.* (*Notes*), *wrongly reads* cyn (*for* cynne).

Ps. xviii. *Argumentum.* (*a*) Adprobatur in hoc psalmo prouidentia Dei, qui ex hoc ipso multam hominum curam se habere monstrauit, dum (*B*, *T*, cum) ita elementa a se creata componit ut per (*P*, post *corrected to* per, *B*, *T*, post) ipsa possit agnosci (*M*, cognosci). (*b*) Item, propheta de aduentu Christi dicit; in Matthaeum.

Introduction. V, all lost. [1] *MS. Th.* Dafid.

2. Sē dæg segð þām ōðrum dæge Godes wundru, and sēo niht þære nihte cȳð Godes wīsdōm.
3. Nis nān folc on eorðan nē nān mennisc geþēode þe ne *gyrre* mistlīca Godes gesceafta.
4. Ofer ealle eorðan færð heora stemn; *ofer* ealle eorðan endas heora word.
5. Drihten timbrede his templ on þære sunnan; sēo sunne ārīst swīðe ær on morgen ūp, swā swā brȳdguma of his brȳdbūre.
6. And hēo yrnð swā egeslīce on hyre weg swā swā gigant yrnð on his weg; hēo stīhð oð þæs heofenes hēanesse and þanon āstīhð, and swā yrnð ymbūtan oð hēo eft þyder cymð; ne mæg hine nān man behȳdan wið hire hæto.
7. Godes æ is swīðe unleahtorwyrðe, for þæm hēo hwyrfð manna mōd and heora sāwla tō Gode; Godes bebod is swīðe getrȳwe; Godes rihtwīsnessa synt swīðe rihta, for ðæm hȳ geblissiað manna heortan; Godes bebod is swīðe lēoht, hit onlīht þā ēagan, ægþer ge mōdes ge līchaman.
8. Godes ege is swīðe hālig, hē þurhwunað ā worlda world; Godes dōmas synt swīðe sōðe, hī synt gerihtwīsode on him sylfum.
9. Hȳ synt mā tō lufianne þonne gold oððe

Text. 3. *MS. Th.* gyre. — 4. *MS.* fer (*for second* ofer), *Th.* ofer. — 6. *MS.* gigant (*glossed* gigent). — 7. *Th.* rihte forðæm he.

dēorwurðe gimmas; and hī synt swētran ðonne hunig oððe bēobrēad.
10. For þǣm ðīn ðēow hī hylt; on heora gehyldnesse is mænig edlēan.
11. Hwā ongyt his uncysta? from þǣm ðe mē beholen synt geclænsa mē, Drihten, and from ælðēodegum fēondum spara mē þīnne ðēow, Drihten.
12. Gif mīne fȳnd ne rīcsiað ofer mē, þonne bēo ic unwemme, and bēo geclænsod from þǣm mǣstum scyldum. Ac gif hī mē ābysgiað, þonne ne mæg ic smēagan mīne unscylda, nē ēac ðīnne willan ne mæg smēagan tō wyrcanne.
13. Gif ðū mē þonne fram him ālȳst, ðonne sprece ic þæt þē līcað, and mīnes mōdes smēaung byð symle beforan ðīnre ansȳne.
14. Drihten, þū eart mīn fultum and mīn ālȳsend.

PSALMUS XIX

ITEM, CHRISTO EUNTI AD CRUCEM DICIT ECCLESIA

Dauid sang þysne nigontēoðan[1] sealm, and sǣde on ðǣm[2] sealme hū his folc him fore gebǣde[3] on his earfoðum. And ēac Ezechias[4] folc gebæd for hine, þā hē wæs beseten

Ps. xix. *Argumentum.* (*a*) Pro Ezechia rege suo populus pariter ab Assyriis obsessus (*P*, obsensus, *marked for correction*) orat. (*b*) Aliter, propheta operantem hortatur. (*c*) Item, Christo eunti ad crucem dicit ecclesia, ut Arnobio placet.
Introduction. [1] V, nyganteoða[n]; [2] þam; [3] [ge]bæd; [4] ezechies.

mid his fēondum on þǣre byrig. And swā dōð ealle Crīstene men þe þysne [5] sealm singaþ; hȳ hine singaþ for heora kyningas.[6] And ēac þā apostolas hine sungon be Crīste, þā hine man lǣdde tō rōde.

1. Gehȳre ðē Drihten on þǣm dæge þīnra earfoða; gefriðie þē sē nama Iacobes Godes.
2. And onsende þē fultum of his þām hālgan temple, and of Sion gehǣle ðē.
3. Gemyndig sȳ Drihten ealra þīnra offrunga; and þīn ælmesse sȳ andfengu.
4. Gylde þē Drihten æfter ðīnum willan; and eall ðīn geðeaht hē getrymie.
5. Þæt wē mōton fægnian on ðīnre hǣlo, and on ðǣm naman Drihtnes ūres Godes wē sȳn gemyclade.
6. Gefylle, Drihten, eall þīn gebedu; nū wē ongitaþ þæt Drihten wile gehǣlan his þone gesmyredan and þone gehālgodan, and hē hine gehȳrð of his þām hālgan heofone; swīðe mihtig is sēo hǣlo his ðǣre *swȳðran* handa.
7. On rynewǣnum and on horsum ūre fȳnd fægniaþ and þæs gilpaþ; wē þonne on þǣm naman Drihtnes ūres Godes ūs micliaþ.
8. Hȳ synd nū gebundne, and hī āfēollon; and wē sōðlīce ārison, and synt ūpp āhafene.
9. Drihten, gehǣl ūrne kyning; and gehȳr ūs on ðǣm dæge þe wē ðē tō clypiaþ.

Introduction. [5] *V*, þisne; [6] cyn[ingas].
Text. 6. *MS.* swyðan, *Th.* swyðran.

PSALMUS XX

DE EZECHIA CANITUR, CESIS ASIRIIS ET INFIRMITATE CURATA

Đysne twentigoðan sealm Dauid sang be him sylfum; and ēac wītegode[1] be Ezechie þǣm kinge.[2] And ælc folc þe hine singð hine singð[3] for heora kyning.[4] And ealra mǣst Dauid wītegode[5] on þǣm sealme be Crīste.

1. Drihten, on ðīnum mægene nū blissað ūre kyning, and for þīnre hǣlo hē fægnað swīðe swīðlīce.
2. For ðǣm þū him sealdest his mōdes willan; and þæs þe hē mid his weolorum wilnade, þæs þū him ne forwyrndest.
3. Mid þǣre swētnesse þīnra blētsunga þū wǣre hrædra tō his fultume þonne hē wende; þū sendest his hēafod kynegold, mid dēorwyrþum gimmum āstǣned.
4. Hē bæd langes līfes, and þū hit him sealdest ā worlda world.
5. Swīðe micel is his wul . . .

* * * *

Ps. xx. *Argumentum.* (*a*) De Ezechia canitur, caesis Assyriis et infirmitate curata.

Introduction. [1] *V, om.* witegode; [2] [þ]am cynge; [3] *Thorpe and Tanger, om.* hine singð (*second time*), *so V?* (*cf. length of adjoining lines:* [Ezechie þ]am cynge and / [ælc folc þ]e hine singð / [for heo] ra cyng and ealra . . .; [4] *V,* cyng; [5] witigade.

Text. 5. *MS. fol. 20 ends with* wul-; *here a fol., containing the remaining portion of this psalm and the Introduction of the next, has been cut out of the MS.*

PSALMUS XXI

UOX CHRISTI AD PATREM IN CRUCE ELEUATI

Ðisne ān a[nd twenti]gupan sealm [Dauid sang], biddend[e tō Dryhtne and seo]figende b[e his earfoðum and] b[e] his f[ēondum. And swā] d[ēð æl]c man þ[e hine] singð; be his fēo[ndum] hē hine singð. And [swā] dyde Crīs[t] be Iudeum.

1. Drihten, Drihten, mīn God, beseoh tō mē; hwī forlēte þū mē swā feor mīnre hælo?
2. Ic clypige dæges and nihtes tō ðē, and andette mīne scylda, and seofige mīn ungelimp, and þū hit ne gehȳrst; ac ne understand þū hit mē tō unrihtwīsnesse, for ðæm ic þē nāne oðwīte þæt þū mē ne gehȳrst, ac mīnum āgnum scyldum ic hit wīte.
3. Ðū wunast on hālgum stōwum, Drihten, Israela lof; tō þē hopedon ūre fæderas, hī hopedon tō þē, and þū hī ālȳsdest.
4. Hȳ clypodon tō ðē, and hī wurdon for ðī gehælde; hī hopedon, and hī þæs ne sceamode.
5. Ic eam wyrme gelīcra ðonne men, for þām ic

Ps. xxi. *Argumentum.* (*a*) Rogat Dominum Dauid factione Absalom (*B*, *T*, Absalon) laborans. (*c*) Aliter, Iudaei de Hester (*M*, Esther) hunc psalmum putant esse cantatum, quod uidelicet ipsius periculo et intercessione apud regem sit populus Israel a morte laxatus. (*Rubric. MS.* eleuatum).

Introduction. MS. all lost; text supplied from V and by conjecture.

Text. 2. *Th.* (*Notes*), *wrongly reads* dægas (*for* dæges).

eom worden mannum tō *leahtrunge* and tō forsewennesse; and ic eom ūt āworpen fram him of heora gesomnunga, swā þēs wyrm.

6. Ælc þæra þe mē gesyhð, hē mē †forsyhð and onscunað; hī sprecað mid heora welerum, and wecgað heora hēafdu, and cweðað,

7. Hē hopode tō Drihtne, ālȳse hē hine; nū hē gealp þæt hē hine lufode.

8. Drihten, þū eart sē þe mē gelæddest of mīnre mōdor innoðe; þū wære mīn tōhopa, syþþan ic fram mīnre mōdor brēoston gelæd wæs; þīnre gȳmenne ic wæs beboden; syððan ic of hire innoðe ēode, þū wære mīn God.

9. Ne gewīt þū fram mē; for þām mē synt earfoðu swȳðe nēh, and nis nān ōþer þe wylle oððe mæge mē gehelpan.

10. Mē ymbhringdon swīðe mænige calfru, þæt synt lȳtle and nīwe fȳnd; and þā fættan fēaras mē ofsæton, þæt synd strengran fȳnd.

11. Hī tōdydon heora mūð ongēan mē, swā swā lēo þonne hē gēonað and grymetað and gefēhð þæt þæt hē wyle; eal mīn mægen is *tōstenced* and tō nāuhte worden, swā swā þæt wæter þæt *þe* byð ūt āgoten.

12. Mīn heorte and mīn mōd is gemolten, swā *þæt* weax, on innan mē.

Text. 5. *MS.* leahtungre, *Th.* leahtrunge. — 6. *MS.* for forsyhð (*repetition of* for), *Th.* forsyhð. — 11. *MS. Th.* tostenged (*for* tostenced); *MS.* þæt he byð, *Th.* þæt byð (*Errata*, þe byð). — 12. *MS.* þær, *Th.* þæt.

13. And mīn mægen ys forsearod, swā swā læmen crocca, and mīn tunge ys gecleofod tō mīnum gomum, and tō dēadum dūste ful nēah mīne fȳnd mē geworhton.
14. For ðan mē ymbhringdon swīðe mænige hundas; and sēo gegaderung þāra āwyrgedra mē ofsæton.
15. Hȳ þurhdulfon mīne handa and mīne fēt, and gerīmde eall mīn bān, þæt ys mīn mægn and mīne getrȳwan frȳnd þām ic getruwode swā wel swā mīnum āgenum limum.
16. Hȳ mīn hāwodon and mē behēoldon; and gedældan him mīn hrægl and þæt tōhlutan.
17. Ac, lā Drihten, ne āfyr þīnne fultum fram mē, ac lōca tō mīnre generennesse.
18. Āhrede mīne sāwle æt heora sweordum; and of þæs hundes handa mīn līf.
19. Gefriða mē of þæs lēon mūðe; and of þām hornum þāra ānhyrna gefriða mē yrming.
20. Ic þonne bodie þīnne naman mīnum brōðrum; on midre heora gesomnunge ic þē herie, and cweþe tō him,
21. Sē þe Drihten ondrǣde herie hine, eall Iacobes cynn.
22. Ondrǣde hine eall Israela cynn, for þām hē

Text. 13. *MS.* [A]nd min mægen ys (*first written, by mistake, in the line above, then partially erased and rewritten in its proper place*). — 16. *Th.* me (*for* min).

nā forsyhð nē ne āwyrpð earmra manna gebeda, nē hē his andwlitan ne āwende fram mē; ac þonne ic clypode tō him, þonne gehȳrde hē mē.
23. Beforan þē byð mīn lof on þǽre myclan cyrcan; ic gylde mīn gehāt Drihtne, beforan þām þe hine ondrǽdaþ.
24. Þonne etaþ þā þearfan and hī bēoð gefyllede; and heriaþ þonne Drihten þā þe hine sēcaþ.
25. And heora heortan onfōð mægene and libbaþ ā worlda world; þonne gemunan þæt eall eorðgemæru, and gecyrraþ ealle tō Drihtne.
26. And gebiddaþ hȳ tō him ealle þēoda and ælc cynn; for þām ðe Drihtnes synd þā rīcu, and hē wylt ealra þēoda.
27. Hȳ etaþ, and hȳ gebiddaþ ealle þā welegan geond þās eorþan; beforan his ansȳne cumaþ ealle þā þe on eorðan āstīgaþ.
28. And mīn sāwl him leofaþ, and mīn sǽd him þēowaþ.
29. And hȳ bodiaþ Drihten, ūre cyn þæt æfter ūs cymð; and heofonas bodiaþ his rihtwīsnesse þām folcum þe þonne bēoð ācende, þā worhte Drihten.

PSALMUS XXII

Dauid sang þysne twā and twenteogeþan sealm, þā hē wītegode be Israela folces frēodōme, hū hȳ sceoldon bēon ālǣd of Babilonia þēowdōme, and hū hī sceoldon Gode þancian þǣra āra þe hī be wege hæfdon hāmweardes; and ēac be his āgenre gehwyrftnesse of his wrǣcsīðe. And ælc þǣra ðe hine singð, hē þancað Gode his ālȳsnesse of his earfoðum. And swā dydon þā apostolas and eall þæt Crīstene folc Crīstes ǣriste.[1] And ēac þanciað Crīstene men on þyson[2] sealme heora ālȳsnesse[3] of heora scyldum æfter fulluhte.

1. Drihten mē rǣt, ne byð mē nānes gōdes wan; and hē mē geset on swȳðe good feohland.
2. And fēdde mē be wætera staðum; and mīn mōd gehwyrfde of unrōtnesse on gefēan.
3. Hē mē gelǣdde ofer þā wegas rihtwīsnesse, for his naman.
4. Þēah ic nū gange on midde þā sceade dēaðes, ne ondrǣde ic mē nān yfel; for þām þū byst mid mē, Drihten.
5. Þīn gyrd and þīn stæf mē āfrēfredon, þæt is þīn þrēaung and eft þīn frēfrung.

Ps. xxii. *Argumentum.* (*a*) Reditum populi de Babylone praedicit, enumerans quantis redeuntes in itinere solatiis usi sunt Dei, quanta post reuersionem rerum ubertate donati. (*b*) Item, uox ecclesiae post baptismum; ad Hester (*M*, Esther). (*c*) Aliter, quia in xxi. psalmo habuimus tribulationem passionis, in xxii. laetitiam resurrectionis accepimus. (*Rubric, lacking.*)

Introduction. [1] *V*, æristes; [2] þysan; [3] [a]lysednesse.

6. Þū gegearwodest beforan mē swīðe brādne bēod wiþ þāra willan þe mē hatedon.
7. Þū gesmyredest mē mid ele mīn hēafod; Drihten, hū mære þīn folc nū is, ælce dæge hit symblaþ.
8. And folgie mē nū þīn mildheortnes ealle dagas mīnes līfes,
9. þæt ic mæge wunian on þīnum hūse swīþe lange tiid oþ lange ylde.

PSALMUS XXIII

UOX POPULI DE CAPTIUITATE BABILONIS

On þissum [1] þrēo and twentigoþan sealme Dauid wītegode and rehte [2] mid hwylcum geearnungum gehwylc man hine mæg ālȳsan of his earfoðum. And ēac hē wītgode be Crīstes sigefæstnesse, þā þā hē on heofonas āstāh æfter his āriste. And ēac hē wītgode be him sylfum, hū his ealdormenn sceoldon fægnian his cymes of his wræcsīðe.

1. Drihtnes ys eorðe and eall þæt hēo mid *gefyld* is; and eall mancynn þe þær on eardaþ is Drihtnes.

Text. 6. *Th.* gearwodest.

Ps. xxiii. *Argumentum.* (*a*) Praedicitur populo, immo (*B*, imo) praecipitur, quibus uitae suffragiis ualeat de captiuitate Babylonia (*B*, *T*, Babylonica) laxari. (*Rubric. MS.* ad captiuitate, *Th.* ad captivitatem).

Introduction. [1] *V*, þysum; [2] reahte.

Text. 1. *MS.* gefylð, *Th.* gefyld.

2. Hē gesette þā eorþan ofer þære sæ, and ofer ðām ēam hē hī gestaðelode.
3. Hwā is *þæs* wyrðe þæt [*hē*] āstīge on Godes munt? oþþe hwā mōt standan on his hālgan stōwe?
4. *Hē* byð þæs wyrðe þe unscæðfull byð mid his handum and clǣne on his heortan; sē þe ne hwyrfð his mōd æfter īdlum geþōhtum, and him mid weorcum fulgæð, þēah hī him on mōd cumen; nē nǣnne āð ne swerað tō beswice his nȳhstan.
5. Sē þe swylc byð, hē onfēhð blētsunge fram Gode and miltse æt Drihtne Hælende.
6. Þyllīc byð þæt cyn þe God sēcð, and þā þe sēcað þone andwlitan Iacobes Godes.
7. Undōð nū ēower geatu, gē ealdormen, and onhlīdað þā ēcan geata; for þan þe in gæð sē kyning þe God gewuldrod hæfð and geweorðod. Þā andswarode þæt folc and cwæð,
8. Hwæt is þēs wuldorfæsta kyning? Hit is ūre hlāford, strang and mihtig, sē þe hæfde anweald on gefeohte.
9. Gedōð nū, ealdormen, ēowru geatu and onhlīdað *ēowre* ēcan geatu; for þām þær inn gæð

Text. 2. *MS.* gestaðelode (*second* e *changed from* o, *or vice versa*). — 3. *MS. Th.* þær (*for* þæs); *MS. Th. om.* he. — 4. *MS.* Ne (*illuminated* N *for* H), *Th.* He. — 7. *Th.* eowre (*for* eower). — 9. *Th.* eowre (*for* eowru); *MS.* eow ge (*for* eowre), *Th.* eowre.

sē kyning þe God gewuldrod hæfð and geweorðod.
10. Hwæt is sē gewuldroda kyning? Hit is sē wuldorfæsta, sē þe God fore wyrcð swylc wundru.

PSALMUS XXIV

UOX DAUID DE ADUENTU CRISTI

Dauid sang þysne [1] fēower and twentigoðan sealm and hine þǣr on gebæd, þā hē tō þǣre reste becōm þe hē ǣr wilnode. And ēac hē witegode on þām sealme be þæs folces gehwyrfnesse of [2] heora hæftnȳde, þā hī [3] on Babilonia gehæfte wǣron; and swā ylce [4] bi ælcum rihtwīsum, þonne hē ænige reste hæfð æfter his earfoðum [5]; and ēac be Crīste *æfter* [6] his ǣriste.

1. Tō þē ic hæbbe, Drihten, mīn mōd and mīne sāwle; Drihten, mīn God, tō þē ic hopige, and ic þæs næfre ne sceamige.
2. Nē mīne fȳnd mē næfre for ðȳ ne bysmrian; nē nān þǣra þe tō þē hopað ne wyrð gescended.
3. Scamien heora ealle þā unrihtwīsan þe īdelnesse wyrcað; Drihten, gedō mē þīne wegas cūðe, and lǣr mē þīne paðas.
4. Gerǣd mē, and gerece on þīnre sōðfæstnesse, and lǣr mē, for þām þū eart Drihten mīn

Ps. xxiv. *Argumentum*. (*a*) Ex (*P*, et *corrected to* ex) persona populi in Babylone degentis oratio formatur.

Introduction. [1] *V*, þisne; [2] on; [3] þa þa hy; [4] [sw]a þæt [ylce]; [5] [ear]feðum; [6] *MS. Th.* be, *V*, æfter.

Hælend; ælce dæge ic anbīdige þīnes fultumes.

5. Gemun, Drihten, þīnra miltsunga and þīnre mildheortnesse þe fram fruman worlde wæs.

6. Þā scylda mīnes iugoðhādes ne gemun þū, Drihten, nē huru þā þe ic ungewisses geworhte, þæt synt þā þe ic wēnde þæt nān scyld nære; ac for þīnre myclan mildheortnesse bēo þū mīn gemyndig, Drihten.

7. For þām gesette God æ scyldiendum on heora wegum, and geriht þā manðwæran on dōmum, and him getæceð his wegas.

8. For þīnre gōdnesse, Drihten, þū eart swēte and wynsum and ēac rihtwīs. Ealle Godes wegas syndon mildheortnes and rihtwīsnes ælcum þæra þe his æ sēcað and his bebodu lufiað.

9. Drihten, for þīnum naman bēo þū forgifende mīne synna, for þȳ hī synt swȳðe mycele.

10. Hwā hwylc mann swā Drihten ondrǣt, hē him geset þā æ and him sylð þæt geþeaht on þone weg þe heora ægðrum līcað, ge Gode ge ēac þām men.

11. His sāwl hī gerest sōfte on monegum goodum, and his sæd on ēce yrfeweardnesse gesit eorðan.

12. Drihten is mægen and cræftig ælces þæra þe hine ondrǣt, and hē him getæcð eallum his willan.

13. Symle lōciað mīne ēagan tō Gode; for þām hē ālȳsð mīne fēt of gryne.
14. Gelōca tō mē, Drihten, and gemiltsa mē; for þām ic eom āna forlǣten, yrming.
15. And þā earfoðu mīnre heortan synd swȳðe tōbrǣd and gemanigfealdod; gedō for þī, Drihten, þæt þū *mē* gefriðie æt mīnre nȳdþearfe.
16. Geseoh mīne ēaðmētto and mīne earfoða; and forgif ealle mīne scylda.
17. And geseoh ēac mīne fȳnd, for þām hī synt swȳþe gemanigfealdode; and geseoh hū unrihtlīce hī mē hatiað.
18. Geheald mīne sāwle, and gefriða mē, þæt mē ne sceamie þæs þe ic tō þē clypige.
19. Þā unsceðfullan and þā rihtwīsan, þā þē begangað, cōman tō mē; wēndon þæt mē sceolde cuman sum fultum and sum frōfor fram þē, for þām ic symle þæs anbīdode and wilnode and wēnde æt þē, Drihten.
20. Gefriða me, Drihten, Israela God, of eallum mīnum nearonessum.

Text. 15. *MS. lacks* A *of* And; *MS.* mæ (*for* me), *Th.* me. — 16. *Th.* Geseo. — 19. *MS.* sceolde (o *above the line*).

PSALMUS XXV

PROPHETA DE SE TESTATUR

Dauid sang þisne fīf and twentigoðan sealm be his *unscyldignesse* [1] wiþ his sunu and wiþ his geþeahteras þe hine on wōh lǣrdan. And ēac hē wītgode on þām sealme be þǣre unscyldignesse Israela folces wiþ Asirie, þā hī hȳ lǣddan on hæftnȳd tō Babilonia. And ēac swā ylce ælc rihtwīs man þe hine singð, hē hine singð be him sylfum and be þām þe hine unscyldigne dreccað. And swā dyde ēac [2] Crīst be Iudeum.

1. Dēm mē, Drihten, for þām ic eom unscyldig wiþ þās mīne fȳnd, and ic hopige tō Drihtne, and ic ne weorðe for þī geuntrumod.
2. Fanda mīn, Drihten, and smēa mīne geþōhtas.
3. For þan þīn mildheortnes is beforan mīnum ēagum, and ic symle tilode mid rihtwīsnesse þē and him tō līcianne.
4. Ne sæt ic nā on þǣre samnunge īdelra manna and unnytra; ne ic in ēode on þæt geþeaht unrihtwyrcendra.
5. Ac ic hatode þā gesamnunge unrihtwīsra; for þām ic nǣfre ne teolade sittan on ānum willan mid þām ārlēasum.
6. Ac ic wilnode symle þæt ic āðwōge mīne

Ps. xxv. *Argumentum* (*a*) Ex persona captiuorum in Babylone, uerum sanctorum prophetice (*B*, *T*, prophetiae), carmen componitur, qui pro conscientiae bono captiuitatis resolutionem confidentius postularent. (*b*) Aliter, propheta de se testatur.

Introduction. [1] *MS.* unscyldinesse, *Th.* unscyldignesse; [2] *MS.* eac (*above the line*).

handa betwuh þām unscæððigum, þæt is þæt ic wære unscyldig betwuh him; þæt ic meahte hweorfan ymb þīnne þone hālgan alter, Drihten.
7. And þær gehȳran þā stemne þīnes lofes, and þæt ic mæge cȳþan eall þīn wundru.
8. Drihten, ic lufode þone wlite þīnes hūses, and þā stōwe þīnes wuldorfæstan temples.
9. Ac ne forlēos mīne sāwle ongemang þām ārlēasum, nē mīn līf betwuh þām manslagum, þæra handa and þæra weorc syndon fulle unrihtwīsnesse.

* * * * * * *

PSALMUS XXVI

EZECHIAS ASSIRIORUM MORTE LETIOR . . .

]oran w[. . . And ēac h]ē wītegode [on þām sealme] be Ezechie þām c[yning, hū] hē scolde Gode þa[ncian] þære blisse þe hē [hæfde. And swā] ylce dēð ælc þæ[ra þe hine] singð, oððe for hi[ne sylfne] oððe for ōðerne, [Gode hē þan]ca ð þære blī[sse þe hē hæfð]; and ēac wītegode on þām seal]me be Criste, h[ū hē sceolde] bēon ālȳse[d].

Text. 6. *MS.* ymb (b *above the line*); *Th.* (*Notes*), *reads* þine (*for* þinne). — 9. *MS. fol.* 26*b ends with verse* 9; *the next fol., containing the remaining portion of this psalm and the Introduction of the next, has been cut out of the MS.*

Ps. xxvi. *Argumentum.* (*a*) Ezechias Assyriorum morte laetior reddit Deo officia uotaque gratiarum. (*b*) Item, ad eos qui primum ingrediuntur in (*T*, ad) Dominicum: legendus ad Isaiam (*B*, *T*, Esaiam), Ecce qui seruiunt tibi bona manducabunt.

Introduction. MS. all lost; text, in part, supplied from V and by conjecture.

1. Drihten is mīn onlȳhtend and mīn Hælend; hwæt þearf ic ondrædan?
2. Drihten is scyldend mīnes līfes; hwȳ sceal ic bēon āfærd?
3. Þonne mē tō genēalæhton mīne fȳnd mē tō derianne, swylce hī woldon fretan mīn flæsc, þā þe mē swencton, hī wæron sylfe geuntrumode and gefēollon.
4. Þēah hī nū gȳt wyrcen getruman and scyldridan wiþ mē, ne byð mīn heorte nāwuht āfæred; þēah hī ārīsan ongēan mē tō feohtanne, tō þām Gode ic hopie þe mē ær gefrēode.
5. . . . and gesēon Godes willan, and þone ongitan; and hē mē gefriðie on his þām halgan temple.
6. For þām hē mē gehȳdde on his temple, on þām yflan dagum hē mē gefriðode, on þām sceade his geteldes and his temples; and hē mē āhōf ūpp on hēane stān.
7. And huru nū hæfð *mīn* hēafod ūpp āhafen ofer mīne fȳnd, for þæm ic ymbhweorfe *þīn* þæt hālige tempel, Drihten, and þær offrige on þīnum hūse þā offrunga; sangas ic singe, and secge Gode lof.
8. Gehȳr, Drihten, mīne stefne, mid þære ic clypige tō þē; gemiltsa mē, and gehȳr mē.

Text. 3. *Th* geneahlæhton. —5. *MS. no gap.* — 6. *Th.* yflum; *Th.* heanne. — 7. *MS.* miti (*for* min), *Th.* min; *MS.* þi (*for* þin), *Th.* þin.

9. Tō þē cwyð mīn heorte, Ic sōhte þīne ansȳne; ic sēce gȳt symle, Drihten.
10. Ne āwend þū þīne ansȳne fram mē; ne þē nǣfre yrringa ācyr fram þīnum þēowe.
11. Þū eart mīn fultumend, Drihten; ne forlǣt mē, nē ne forseoh mē, Drihten, mīn Hǣlend.
12. For þām mīn fæder and mīn mōdor mē forlēton, ac Drihten mē ne forlēt.
13. Gesete mē æ, Drihten, on þīnum wege, and gerece mē on rihtne pæð fore mīnum fēondum.
14. And ne syle mē tō þāra mōdes willan þe mīn ēhtaþ; for ðām ārison ongēan mē lēase gewitnessa, and heora lēasung wæs gecyrred tō heom sylfum.
15. Ic gelȳfe þæt ic gesēo Godes good on libbendra lande.
16. Hopa nū, mīn mōd, tō Drihtne, and gebīd his willan, and dō esnlīce, and gestaþela and gestranga þīne heortan, and geþola Drihtnes willan.

Text. 13. *MS.* rihtne (n *above the line*).

PSALMUS XXVII

UOX CHRISTI AD PATREM DE IUDAEIS

Dauid sang þisne seofon and twentigoþan sealm: on þǣm [1] sealme hē was cleopiende [2] tō Drihtne; wilnode þæt hē hine ārette and gefriðode wiþ eallum earfoðum, ægðer ge mōdes ge līchaman, and wið ealle his fȳnd gescylde, ge wið gesewene ge wið ungesewene. And ēac *Ezechias* [3] on þām ylcan sealme hine gebæd þæt hine God ālȳsde, ægðer ge æt his mettrumnesse ge æt his fēondum, swā hē þā dyde. And þæs ylcan wilnað ǣlc [*þǣra* [4]] þe hine *singð*,[5] oþþe for hine sylfne oððe for ōþerne. And swā ylce dyde Crīst, þā þā hē þysne sealm sang.

1. Tō þē ic hopige, Drihten, mīn God; ne swuga, ac dēm and miltsa mē; gif þū swā ne dēst, þonne bēo ic gelīcost þām þe āfylð on pytt.
2. Ac gehȳr þā stemne mīnes gebedes; for þām ic nū tō þē clypige, and mīne handa ūpp hebbe tō þīnum þām hālgan temple.
3. Ne syle mē nē ne send mid þām synfullan, and mid þām unrihtwyrcendum ne forlēos mē.
4. Nē mē ne fordō mid þām þe luflīce sprecað

Ps. xxvii. *Argumentum.* (*a*) Ezechias infirmitatis suae tempore Dominum rogat. (*b*) Item, legendus ad Danielem; Christus de Iudaeis dicit ad Patrem. (*c*) Sciendum autem quod et iste psalmus, excepta una litera, in Hebraeis uoluminibus scriptus est secundum ordinem literarum.

Introduction. [1] *V*, þam; [2] clypigende; [3] *MS.* ezehias, *Th.* Ezechias; [4] *MS. Th. om.* þæra; [5] *MS.* sing, *Th.* singð.

Text. 1. *Th.* cleopige (*Notes, reads* horige; *for* hopige); *MS.* ac (*changed from* þu).

tō heora nȳhstum, and habbað þēah fācn on heora heortan.

5. Ic wāt þæt þū sylst him edlēan be heora gehwyrhtum, and æfter þām unrihte þe hī answincað þū heom gyldest.

6. Đū heom sylst edlēan; for þām hȳ ne ongitað þīn weorc, nē þā ne gesēoð.

7. Þū hī tōwyrpst, and hī eft getimbrast. Geblētsod sȳ Drihten, for þām þe hē gehȳrde þā stemne mīnes gebedes.

8. Drihten is mīn *fultumend* and mīn gescyldend; on hine gehyht mīn heorte, and hē mē gefultumað.

9. Drihten is strengo his folces, and gescyldend þære hælo his gesmyredan.

10. Gehæl, Drihten, þīn folc, and geblētsa þīn yrfeland, and gerece þā þe þær on eardiað, and hī ūpp āhefe on ēcnesse.

Text. 6. *MS.* geseoð (o *above the line*). — 8. *MS. Th.* scyltumend (*for* fultumend), *Bosworth-Toller*, fultumend; *Th.* mine heorte.

PSALMUS XXVIII

CONSUMMATIO TABERNACULI

Þysne eahta and twentigoðan [1] sealm Dauid sang, bebēodende þām folce þæt hī gelǣston heora gehāt, and heora *ælmessan* [2] sealdon Gode for swā myclum gifum swā hē him geaf. And hē wītegode ēac þæt ylce [3] be Ezechie þe lange æfter him wæs, þæt hē sceolde [4] þæt ylce dōn, þonne hē ālȳsed wǣre æt Asirium and ēac æt [5] his mettrumnesse. And ēac swā [*þæt*] ilce [6] hē wītegode be eallum þām þe æfter him gebrocode wǣron and eft ārētte, þæt hī ēac þæs Gode þancodon æfter heora bȳsne. And ēac hē wītegode be Crīste þæt hē sceolde bēon ālȳsed æt Iudeum. Hē cwæð :

1. Gē Godes bearn, bringað ēow sylfe Gode, and bringað him ēac ēowera ramma bearn.
2. And bringað ēac Drihtne wuldor and weorðmynd; and bringað wuldor Drihtnes naman.
3. And gebiddað ēow tō Gode on his hālgan

Ps. xxviii. *Argumentum.* (*a*) Exhortatio Ezechiae, qua ab Assyriis et morte liberatus usurus sit ad Iudaeos, ut pro tantis beneficiis Deo gratiarum actio et uota reddantur. (*b*) Item, ad *superpositionem* (*P*, *B*, *T*, superstitionem ; *cf. Thomasius's Collectio*, suppositionem, *and see Argumentum to Ps. cvii*) diei sabbati paschæ ; legendus (*B*, *T*, legendum) ad Noe diluuium. (*c*) Aliter, consummatio tabernaculi finis mundi est, in quo offerunt filii Dei filios arietum ad dexteram ponendos.

Introduction. [1] *V*, þisne xxviii ; [2] *MS.* ælmesan, *Th.* ælmessan; [3] *V*, þæt be[. . . ?] / hyra geat and hyra [ælmes] / san gode swa mi[clum gifum] / swa him geaf and w[itegode] / eac þæt ylce . . . (*om.* hi, sealdon, for, he, he) ; [4] scolde ; [5] *om.* æt ; [6] *MS. Th.* swa ilce, *V*, swa þæt yl[ce].

Text. 1. *Th.* eowra. — 3. *MS.* halgan ealle Godes, *Th.* halgan healle : ealle Godes.

healle: Godes word is ofer wætrum, and hȳ gehæft; hē is mægenþrymmes God, and hē þunraþ ofer manegum wæterum and mycelum.
4. Godes word is on mycelum mægene, and mycelu þing dēþ.
5. Þæs Godes word brycþ cedortrēowu, and symle sē God brycð þā hēan *cedertrēowu* on Libano, þām myclan munte: þā trēowa tācniað ofermōdra manna anweald. Drihten forbrycð and forbryt þā myclan cedertrēowu, emne swā þā lȳtlan on wæstmas; þā ōwæstmas bēoð swā mycle and swā fægere swā swā þæs dēores bearn þe unicornus hātte.
6. Godes word ādwæscð fȳres līg; Drihten āhrysode þā wēstan eorðan, and āstyrede þā wēstan stōwe þe is gehāten Cades.
7. And hē gedyde þæt þā fȳnd flugan swā heortas, and hē onwrēah þā eorðan þe ǣr wæs oferþeaht mid fēondum; cumon nū for þī ealle tō his temple, and secgon him þæs lof.
8. Drihten ūs gedyde þæt wē mōston būian æfter þām folce; sē Drihten īs ūre kyning, sē sitt on ēcnesse ofer ūs.
9. Drihten sylþ his folce mægen, and geblētsað his folc on sibbe.

Text. 5. *MS.* ceceder treowu (*second time*), *Th.* ceder (*om.* treowu).

PSALMUS XXIX

AECCLESIA ORAT CUM LAUDE

Dauid sang þysne [1] nigan and twentigoþan sealm þām Gode þe hine ālȳsde æt his fēondum and æt eallum earfoðum. And þæt ylce hē wītgode be Ezechie, þæt hē sceolde þæt ylce dōn, þonne hē ālȳsed wǣre æt Assirium [2] and æt his metrumnesse.[3] And þæt ylce hē wītegode be ælcum rihtwīson [4] men þe þysne sealm sing'ð oþþe for hine sylfne oþþe for ōðerne, Gode tō þancunge þǣre blisse þe hē þonne hæfð. And ēac hē wītegode on þām sealme be Crīste, hū hē sceolde ālȳsed bēon, ǣg'ðer ge fram Iudeum ge of ðȳ dēaðe.

1. Ic fægnige, Drihten, and þē herige, for þām þū mē gefriðadest, and þū ne lēte mīne fȳnd mīn fægnian.
2. Drihten, mīn God, ic clypode tō þē, and þū mē gehældest, and ātuge mīne sāwle of nēolnessum and of helle, and mē gehældest fram þǣra gefērscipe þe fēollon on pytt.

Ps. xxix. *Argumentum.* (*a*) Eleuatus Ezechias uictoriae tam gloriosae prouentu aegrotatione correptus est, ut suae fragilitatis admonitione deponeret arrogantiam ; sub eius proinde persona, ab errore correpti, ab infirmitate saluati, et ab hostibus eruti, gratiarum actio praedicatur ; et pro conseruatione (*M*, conuersatione) templi tanquam pro dedicatione cantatur (*M*, decantatur). (*b*) Aliter, ecclesia orat cum laude.

Introduction. [1] *V*, þisne ; [2] and þæt ylce þe / [he sang he (?) wit]gode be ezechie / [þæt he sceolde] þæt don þonne he aly- / [sed wære æ]t syrian (*sic*) ; [3] *Th.* mettrumnesse ; [4] *Th.* rihtwisan, *V*, [rihtwis]um (*om.* men).

3. Heriað nū Drihten ealle his hālige, and *andettað* þæt gemynd his hālignesse.
4. For þām open wracu ys on his yrsunga, and sōð līf on þām þæt man wrece his willan.
5. Þēah wē wēpon on æfen, hē gedēð þæt wē hlihhað on morgen.
6. Ic cwæð on mīnum wlencum and on mīnre orsorhnesse, Ne wyrð þises næfre nān wendincg.
7. For þām þū mē sealdest on ðīnum goodan willan wlite and mægen; þā āwendest þū þīnne andwlitan fram mē, þā wearð ic sōna gedrēfed.
8. Þā clypode ic eft tō þē, and gebæd mē tō mīnum Drihtne, and cwæð, Drihten, hū nyt is þē mīn slæge, oþþe mīn cwalu, oððe mīn rōtung on byrgenne?
9. Hwæðer þē þæt dūst herige on þære byrgene; oþþe hwæðer hit cȳðe þīne rihtwīsnesse?
10. Þā gehȳrde Drihten þā word, and gemildsade mē; hē wearð mē tō fultume.
11. Drihten, þū gehwyrfdest mīnne hēaf and mīne seofunga mē tō gefēan; þū tōtære mīn *hwīte* hrægl, and þū mē bebyrgdst mid gefēan; for þām hit ys cyn þæt mīn wuldor and mīn gylp þē herige þæt ic ne wurðe gedrēfed.
12. Drihten, mīn God, on ēcnesse ic þē herige.

Text 3. *MS. Th.* andetað. — 6. *Th.* wyrd (*for* wyrð). — 9. *Th.* burgene, *Tanger* (*wrongly*), byrgenne. — 11. *MS.* wlite (*for* hwite), *Th.* hwite; *Th.* gebyrgdest.

PSALMUS XXX

CONFESSIO EST CREDENTIUM DEUM

Dauid sang þysne þrittigoðan sealm, gebiddende tō Drihtne for his hāmcyme of þām wræce and of þām earfoðan *þe*[1] hē þā on wæs. And ēac hē wītgode be þære wræce þe æfter him wurðan sceolde[2] þǣm folce, þæt wæs þā hī[3] tō Babilonia gelǣdde wǣron; hē wītgode þæt hī sceoldon[4] gebiddan on þā ylcan wīsan þe hē dyde, and hyra[5] ungelimp þǣr seofian swā hē dyde. And ēac hē wītegode be ǣlcum rihtwīsan menn þe sealmas singð,[6] āwþer oþþe for hine sylfne oððe for ōðerne mann þāra[7] þe geswenced byð, āwðer oþþe on mōde oþþe on līchaman. And hē wītegode ēac be Crīste, þæt hē hine sceolde swā gebiddan wið þām earfoðum þe *Iudeas*[8] him dydon.

1. Tō þē ic hopige, Drihten, ne gesceamað mē nǣfre þæs; on þīnre rihtwīsnesse ālȳs mē, and gefriða mē.
2. Onhyld tō mē þīne ēaran, and efste þæt þū mē gefriðie.
3. And bēo mīn God and mīn gefriðiend; and bēo mīn friðstow, and gedō mē hālne.
4. For þām þū eart mīn trymnes and mīn ge-

Ps. xxx. *Argumentum.* (*a*) Quibus uerbis pro reditu suo plebs in Babylone captiua Deo supplicet (*T*, supplicat), quaeue mala pertulerit, et quæ futura sit Deo concedente reuersio praedicitur. (*b*) Aliter, confessio est credentium Deum. (*Rubric. Th. om.; first noted by Tanger.*)

Introduction. [1] *MS. Th.* þa, *V*, earfo]ðum þe; [2] *V*, geweorðan scol[de]; [3] [h]y; [4] hy scoldon; [5] heo[ra]; [6] [w]itigode be æl[cum r]ihtwisum men [þ]e sealmasingð; [7] þæra; [8] *MS.* iudas, *Th.* Iudeas.

beorh; on þīnum naman ic þē hēalsige þæt þū bēo mīn lādþēow, and mē fēde.

5. And ālæd mē of þysum grynum þe hēr gehȳdde synt beforan mē, for þām þū eart mīn gescyldend; Drihten, *on* þīne handa ic befæste mīne sāwle.

6. Þū mē āhreddest, Drihten, rihtwīsnesse God; þū hatodest þā þe beēoden īdelnesse, and ēac þā þe unnyt worhton.

7. Ic þonne symle hopige tō Drihtne, and fægnie, and wynsumige, and blissige on þīnre mīldheortnesse.

8. For þām þū gesāwe mīne ēadmōdnesse, and þū gēdydest hāle æt nȳdþearfe mīne sāwle, and mē ne *dēmdest* on mīnra fēonda handa.

9. Ac āsettest mīne fēt on swȳðe brād land: gemiltsa mē nū, Drihten, for þām ic swince.

10. Mīne ēagan wæron gedrēfede and āfærde for þīnum yrre; and ēac swā ilce mīn mōd and mīn maga.

11. For þām full nēah on þām sāre getēorode and geendode mīn līf; and mīn gēar wæron on sicetunga and on gestæne.

12. And geuntrumod wæs for wædle and for yrmðum mīn mægen; and mīn bān wæron gedrēfedu and full nēah forod.

Text. 5. *MS. Th.* an (*for* on); *Th.* (*Notes*), *wrongly reads* min (*for* mine). — 8. *MS.* demdes, *Th.* demdest.

13. Ofer ealle mīne fȳnd ic eom geworden tō edwīte, and mīnum nēahgebūrum swīðost; ic eom worden him tō ege, and eallum þām þe mē cunnon.
14. Þā þe mē gesāwon, hī mē flugon; full nēah ic āfēoll swā swā sē þe byð dēad on his heortan and on his mōde; and ic wæs swylce forloren fæt and tōbrocen.
15. For þām ic gehȳrde manegra manna edwīt þe mē ymbūtan būdon.
16. And swā hwær swā hī hī gegaderodon ealle tōgædere, tō þām þæt hȳ þeahtodon hū hī mihton geniman mīne sāwle.
17. And ic þēah, Drihten, tō þē hopode, and sǣde þæt þū wǣre mīn God; on þīnum handum synd þā lenga mīnra tīda.
18. Ālȳs mē, and gefriðа mē of mīnra fēonda handum and fram þām þe mīn ēhtað.
19. And onlīht þīnne andwlitan ofer þīnne þēow, and gedō mē hālne for þīnre mildheortnesse, and gedō þæt mē ne gesceamige, for þām ic cleopode tō þē.
20. Ac þēah sceal gescamian þā unrihtwīsan, and hī bēoð gelǣd tō helle; and ādumbiað þā fācnfullan weoloras, þā þe sprecað wið þone rihtwīsan unriht on heora ofermēttum and on heora *leahtrunga*.

Text. 15. *MS. lacks* F *of* For. — 17. *Th.* lenge (*Errata*, lenga). — 20. *MS.* leahtungra, *Th.* leahtrunga.

21. Ēalā Drihten, hū micel and hū manigfeald is sēo mycelnes þīnre swētnesse þe þū hæfst gehȳd and gehealden þām þe þē ondrædaþ; þā swētnesse þū him ne lætst næfre āspringan, nānum þæra þe tō þē hopaþ beforan manna bearnum.

22. Þū [hī] gehȳdst and gehyldst hāle and orsorge, ægðer ge mōdes ge līchaman, būtan ælcere gedrēfednesse þe menn þrōwiaþ.

23. Þū hī gescyldst on þīnum temple wiþ ælcere tungan leahtrunge.

24. Geblētsod sȳ Drihten, for þām hē swā wuldorlīce gecȳdde his mildheortnesse mē on þære fæstan byrig.

25. Ic cwæð on mīnre fyrhto þæt ic wære āworpen of þīnra ēagena ansȳne.

26. And þū þā for þī gehȳrdest þā stemne mīnra gebeda, þā ic tō þē cliopode.

27. Lufiaþ nū for þan Drihten ealle his hālgan; for þām rihtwīsnesse God *lufaþ* and sēcð, and forgylt be fullan ælcum þe ofermētto dōð.

28. Ac dōð esnlīce, and gestrangiaþ ēowere heortan and ēower mōd, ælc þæra þe tō Gode hopige.

Text. 21. *Th.* hopiaþ. — 22. *MS. om.* hi, *Th.* hi. — 27. *MS.* lufiaþ, *Th.* lufaþ.

PSALMUS XXXI

ORATIO EZECHIE POST LANGUOREM

Dauid sang þisne ān and þrittigoðan sealm, wundriende þǣre unāseccgendlīcan [1] gesǣlignesse þǣra manna þe him God forgifð ealle heora scylda and him ælc geswinc āferþ, swā swā hē him oft dyde. And hē wītgode [2] ēac be Ezechie, hū hē sceolde [3] wundrian þǣre myclan [4] mildheortnesse þe hē him oft forgeaf, ægðer ge on his hælo ge on his ālȳsnesse æt his fēondum. And swā [*þæt*] ylce hē wītgode [5] be ælcum gōdum men þe him God swā ymb dyde. And hē ætwāt ēac him sylfum, þæt hē ne hrēowsode his synna ǣr hē hæfde wītnunga. And hē wītgode ēac be Crīste, þæt hē swā ylce wolde herian swylce menn.

1. Ēadige bēoð þā þe him bēoð heora unrihtwīsnesse forgifene, and heora synna bēoð behelede.
2. Ēadig byð sē wer þe him God ne oðwīt his scylda, nē on his mōde ne byð fācn.
3. For þām þe ic sugode, and hæl mīne scylda, eal mīn bān and mīn mægn forealdode; þā ongan ic clypian ealne dæg.
4. For þām ægðer ge on dæg ge on niht wæs swȳðe hefig ofer mē þīn hand and þīn yrre; ic wæs gehwyrfed on ælce yrmðe swylce mē wǣre sē hrycg forbrocen.

Ps. xxxi. *Argumentum.* (*a*) Oratio Ezechiae quia in languorem ob superbiam inciderit; conuenit et ceteris sanctis simili statu degentibus.

Introduction. [1] *Th.* unasecgendlican; [2] *V*, wite[gode]; [3] scolde; [4] micclan; [5] *MS. Th.* swa ylce he witgode, *V*, [swa þ]æt ylce witgo[de] (*om.* he).

Text. 1. *MS.* beoð (ð *above the line*).

5. Ic þā gedyde mīne scylda þē swȳþe cūþe, and mīn unriht ic nā ne helede wiþ þē.
6. Þā cwæð ic on mīnum mōde þæt ic wolde andettan and stælan ongēan mē sylfne mīne scylda, and þā Gode *andettan;* and þū mē þā forgeafe þæt unriht mīnra scylda.
7. For þæm gebiddaþ ealle hālige tō þē on tilne tīman, for þæm þonne and for eallum heora goodum dædum ne genēalæcð him nā þæt flōd þæra myclena *wætera*, þæt synt þās andweardan earfoþa and ēac þā weardan.
8. Þū eart mīn gebeorhstōw on mīnum earfoþum, þā mē habbaþ ūtan behringed; ac þū þe eart mīn frēfrend, āhrede mē æt þām þe mē habbaþ ūtan bestanden.
9. Þā andswarode God þām wītegan þurh *þone* Hālgan Gāst and cwæð, Ic þē sylle andgit, and þē getæce þone weg þe þū on steppan scealt; and ic lōcie tō þē mid mīnum ēagum.
10. Ne bēo gē nā swylce hors and mūlas, on þām nis andgit.
11. Þæra cinbān þū scealt mid bridle and mid caman tō þē getēon; swā ylce þū scealt þā men þe heora gelīcan bēoþ, for þām hī elles ne genēalæceaþ þīnum willan.

Text. 5. *MS.* hedlede (*for* helede, *with first* d *marked for deletion*). — 6. *MS.* ⁊ dettan (*for* andettan, *first time*); *MS.* andetan (*second time*), *Th.* andettan. — 7. *MS. Th.* wæterena (*for* wætera). — 8. *Th.* þe (*for* þa). — 9. *MS. Th.* þæne.

12. Swīþe *manigfealde* synt synfulra manna swingelan; ac þā þe tō Gode hopiað bēoð ymbhringde mid swȳþe manegre mildheortnesse.
13. Blissiað for þǣm on Gode, and wynsumiað, gē rihtwīsan; and fægniað and wuldriað ealra rihtwillenda heortan.

PSALMUS XXXII

Dauid sang þisne twā and þrittigoþan sealm, herigende Drihten, and him þanciende þæt hē hine swā wundorlīce [1] of eallum his earfoþum gefriðode, and hine swā weorðlīce gesette ofer his rīce. And ēac hē lærde on þām sealme ealle menn,[2] þæt hī sceoldon Gode þancian ealra þǣra gooda [3] þe hē him dyde. And hē wītgode [4] ēac be Ezechie,[5] þæt hē sceolde þæt ylce dōn þonne hē ālȳsed wǣre of his earfoþum; and be ælcum þǣra þe þysne [6] sealm singð. And ēac be Crīste hē wītgode, þæt hē sceolde [7] æfter his æriste ealle men þæt ylce lǣran.

1. Blissiað, gē rihtwīsan, on Godes gifum; rihte hit gerīst þæt hine ealle rihtwillende emnlīce herian.
2. Heriað hine mid hearpum, and on þǣre tȳnstrengean hearpan.

Text. 12. *MS. Th.* manifealde.

Ps. xxxii. *Argumentum.* (*a*) Post uictoriam de Assyriis carmen triumphale componitur, in quo docetur iritae spei esse omnia quibus praeter Deum mortales exsultant. (*Rubric, lacking.*)

Introduction. [1]*Th.* wunderlice; [2]*V*, men; [3] gode (*sic*); [4] witego[de]; [5]*MS.* ezechie (c *above the line*); [6]*V*, þisne; [7] scolde.

3. Singað him nīwne sang, and heriað hine swȳþe wel mid hēare stemne.
4. For þǣm his word synd swȳþe riht, and ealle his weorc synt getrēowe.
5. Hē lufað mildheortnesse and rihte dōmas; mid his mildheortnesse hē gefylð ealle eorðan; mid his worde synt getrymede heofonas; and þurh þone gāst his mūðes synt eall heofona mægn.
6. Hē gegaderode eall sǣwætru tōsomne swylce hī wæron on ānum cylle; hē gesette þone gārsecg on his goldhorde.
7. Ondrǣde hine eall eorðe; fram him bēoð onstyred ealle gesceafta and ealle þā þe on eorðan būiað.
8. For þǣm hē cwæð his willan, þā wæs hē geworden; hē bebēad his willan, þā wæron ealle gesceafta gesceapene.
9. Sē Drihten tōstencð þā geþeaht yfelwillendra kynna, and hē forsyhð þā geþōhtas þāra folca, and ēac yfelra ealdormanna geþeaht hē forsyhð.
10. Ac Godes geþeaht wunað on ēcnesse, and geþōht his mōdes ā weorulda weoruld.
11. Ēalā, ēadig byþ þæt kynn þe swylc God byð heora God; and ēadig byð þæt folc þe sē Drihten gecȳst him tō yrfeweardnesse.

Text. 4. *Th.* rihte. 9. *MS.* tostencð (c *above the line*).

12. Drihten lōcaþ of heofonum and gesihþ eall manna bearn of his þām wlitegan temple; hē wlīt ofer ealle þā þe ealre eorðan ymbhwyrft būiaþ.
13. For þām hē gescēop heora heortan, ælces synderlīce; and hē ongit heora ealra weorc.
14. Ne wyrð nān kyning næfre gehæled þurh his āgen mægen; nē sē gigant ne wyrð nā gehæled on þære mycelnesse his mægenes.
15. *Hē* byð swīðe dysig, sē þe getrūwaþ on his horses swiftnesse, for þæm hit is swīðe lēas tōhopa; for þæm nāwþer nē ðām horse nē þæm rædemen ne wyrð geborgen of his āgnum cræftum.
16. Symle bēoð Godes ēagan open ofer þā ðe hine ondrædaþ, and ofer þā þe hopiaþ tō his mildheortnesse; for þām þæt hē gefriðie heora sāwla fram dēaðe, and hī fēde on hungres tīde.
17. Hopiaþ nū tō Drihtne ūre sāwla, for þām hē ys ūre friðigend and ūre gescyldend, and on hine blissiaþ ūre heortan, and tō his hālgan naman wē hopiaþ.
18. Sȳ, Drihten, þīn mildheortnes ofer ūs, swā swā wē gehyhtaþ on þē.

Text. 12. *Th.* gesiht (*for* gesihð). — 15. *MS. Th.* þi (*for* He); *MS.* nawþer (r *above the line*).

PSALMUS XXXIII

EZECHIAS, UICTO ASSIRIO, SEMPER DOMINUM BENEDICERE . . .

Dauid sang þysne þrēo and þrittigoðan sealm, gehātende Drihtne þæt hē hine symle wolde blētsian for þǣm gifum þe hē him geaf; and hē wilnode on þǣm sealme þæt him God sende his godcundne engel on his fultum. And hē lærde ēac on þǣm sealme ǣlcne man þe æfter him wǣre, þæt hē þæt ylce dyde. And hē wītgode ēac on þǣm sealme be Ezechie þām kincge, þæt hē sceolde [1] þæt ylce dōn æfter þām sige þe hē hæfde wiþ Assirium. And þæt ylce hē wītgode be Crīste, þæt hē þæt ylce dōn wolde, and ēac ōðre lǣran.

1. Ic blētsige Drihten on ǣlce tīd; symle byð his lof on mīnum mūðe.
2. On Gode byð geherod mīn sāwl; gehȳren þæt þā manþwǣran, and blissien for þȳ.
3. Micliað Drihten mid mē; and ūpp āhebben wē his naman betwuh ūs.
4. Ic sōhte Drihten, and hē mē gehȳrde, and of eallum mīnum earfoðum hē mē gefriðode.

Ps. xxxiii. *Argumentum.* (*a*) Ezechias, uicto Assyrio, semper Deum (*B*, *T*, Dominum) benedicere promittit, et angelum adiutorem sibi precatur immitti, moxque ad exemplum sui cunctos in Dei laudem prouocat. (*b*) Item, uox fidei per ieiunium. (*c*) Item, Arnobius, Nisi, inquit, mutaueris uultum tuum coram principe uitiorum et dimiseris (*P*, demiseris; *cf. Vulgate title*) eum, ac uirtutum Domino omne quod tibi superest uitae mancipaueris tempus, non uere dicis, Benedicam Dominum in omni tempore.

Introduction. [1] *V*, þam sealme / [be eze]chie þam cyning / [þæt h]e scolde.

5. Cumaþ nū tō him and genēalæcaþ him, and hē ēow onlīht and ēowerne andwlitan nā ne gesceamaþ.
6. Þēs þearfa *cleopode* tō Drihtne, and Drihten hine gehȳrde, and of eallum his earfoþum hē hine ālȳsde.
7. Onsende hē his engel ymbūtan þā þe hine ondrædaþ, þæt hē hī gefriðige, swā hē mē dyde.
8. Fandiaþ nū þonne; ongite gē þæt Drihten is swȳðe sēfte; ēadig byþ sē wer þe tō him cleopaþ.
9. Ondrædon hine ealle his hālige, for þæm þæm ne byþ nānes goodes wana þe hine ondrædaþ.
10. Þā welegan wædledon and ēodon biddende, and hī hingrode; ac þā þe God sēceaþ, ne āspringeþ him nān good.
11. Cumaþ nū, bearn, and gehȳraþ mē; ic ēow lære Godes ege.
12. Sē þe libban wylle, and wilnige þæt hē gesēo goode dagas, gehȳre hwæt ic secge.
13. Forbēode his tungan ælc yfel, and his weolorum þæt hī ne sprecon nān fācn.
14. Onwende hine fram yfele, and wyrce good; sēce sibbe, and folgie þære.

Text. 6. *MS. Th.* clepode; *Th.* (*Notes*), *wrongly reads* earforþum. — 10. *MS.* welegan (*changed from* wælegan).

15. For þæm Godes ēagan bēoð ofer þā rihtwīsan ontȳnde, and ēac his ēaran tō heora gebedum.
16. Ac Godes andwlita and his yrre byð ofer þā þe yfel wyrcað, tō þæm þæt hē forlēose heora gemynd ofer eorðan.
17. Þā rihtwīsan cleopodon, and Drihten hī gehȳrde, and of eallum hiora earfoðum hē hī ālȳsde.
18. Swīþe nēah is Drihten þām þe bēoð gedrēfede on heora heortum; and þā ēaðmōdan on heora gāste hē gehælð.
19. Monigu synt earfoðu þāra rihtwīsena; and of eallum þæm hī ālȳsð Drihten.
20. Drihten gehylt eall heora bān, þæt ys eall heora mægen, þæt heora ne wyrð furðon ān tōbrocen.
21. Ac þæra synfullena dēað byð sē wyrsta; and þā þe þone rihtwīsan hatiað, þā āgyltað.
22. Drihten gefriðað þā sāwla his þēowa, and ne forlæt nænne þæra þe him tō hopað.

Text. 19. *Th.* Moniga.

PSALMUS XXXIV

TOTUS PSALMUS EST EX PERSONA CRISTI

Dauid sang þysne [1] fēower and þrittigoþan sealm, siofigende tō Drihtne his yrmðа; tealde his ungelimp, and hū hē hine gebæd [2] tō Gode þæt hē him geārode. And ēac hē wītegode on þām ilcan sealme þæt ylce be ælcum rihtwīson [3] menn þe þysne sealm sunge, oððe for hine sylfne oþþe for ōþerne mann, þæt hē sceolde þæs ylcan wilnian. Eac hē wītgode [4] be Crīste, þæt hē wolde þæt ylce dōn þonne hē cōme; mā wītgiende þonne wyrgende oððe wilniende.

1. *Dēm mē*, Drihten, and þǣm þe mē swencað; feoht wið þā þe wið mē feohtað.
2. And gefōh wæpn and scyld; and ārīs mē tō fultume.
3. Getēoh þīn sweord, and cum ongēan hȳ, and belūc heora wegas mid þīnum sweorde, þāra þe mīn ēhtað; cweð tō mīnre sāwle, Ne ondræd þū þē; ic eom þīn hælo, and ic þē gehealde.

Ps. XXXIV. *Argumentum.* (*a*) Occasione aerumnarum suarum Dauid hunc psalmum in tempora (*B*, *T*, tempore) Ieremiae componit, quaeque pertulerit qualiterue orauerit exponit. (*b*) Aliter, totus psalmus ex persona Christi est et post (*P*, per *corrected to* post, *B*, *T*, per) Christum ad omnes *sanctos* (*P*, *B*, *T*, psalmos) referri potest.

Introduction. [1] *V*, þisn[e]; [2] seof[igen] / de to d[rihtne his yrm] / ðа and þ[æt ylce he eft ?] / fæ[gnode and tealde his (?) un] / geli[mp and hu he hine] / geb[æd]; [3] *Th.* rihtwisan, *V*, [riht]wisu[m]; [4] *V*, witigode.

Text. 1. *MS.* Deme (*for* Dem me), *Th.* Dem me. — 2. *Th.* gefo.

4. Geleahtrode sȳn mīne fȳnd, and sceamien heora, þā *þe* sēcað mīne sāwle tō fordōnne.
5. Sȳn hī gecyrde on earsling, and scamien heora, þā þe mē ðenceað yfeles.
6. Sȳn hī tōstencte, swā swā dūst beforan winde, and Godes engel hī geþræste.
7. Sȳn heora wegas þȳstre and slidore, and Godes engel heora ēhte.
8. For þām hī būtan gewyrhtum teldedon gryne, and þā gehȳddon, tō þām þæt hī woldan mē *on* gefōn; and īdle hī wæron, þā hī mē tældon.
9. *Gefōn* hī þā grynu þe wiþ hȳ beheled synt, and ēac þā þe hī wiþ mē beheled hæfdon.
10. Þonne blissað mīn sāwl and mīn mōd on Drihtne, and hit byð gelustfullod on his hælo.
11. Eall mīn bān, þæt is mīn mægen, cwyð, Ēalā, Drihten, hwā is ðīn gelīca; for þām þū generest þone earman of þæs strengran anwealde, and þone wædlan and þone þearfan āhredst æt þæm þe hine swencað.
12. Þonne wiþ mē ārison lēase gewitan, and stældon on mē, þæt ic nāwþer ne nyste nē ne worhte: ac guldon mē yfel wiþ gōde, and woldon mē gedōn unwæstmbærne, swā swā sē þe būtan ælcum yrfewearde byð.

Text. 4. *MS.* þa þa, *Th.* þa þe. — 8. *MS. Th.* angefon. — 9. *MS. Th.* Gefo. — 12. *MS.* -bærne (n *above the line.*)

13. Ic, þā þā hī mē swā hefige wæron, dyde mē hwīte hrægl *on*, and gebīgde mīn mōd tō fæstenne, and mīn gebedo wendon eft tō mē on mīnne āgenne bosm; for þām heora nolde onfōn sē dēma þe ic hī tō sende.

14. And ic, þēah þēah hī me swā hefige wæron, hȳ lufode, and him tilode tō līcianne and tō cwēmanne, swā swā mīnum nȳhstum oððe mīnum brēðer; and hȳ mē gedydon swā unrōtne and swā wēpendne, swā sē byð þone þe hē lufað.

15. Hȳ wæron blīðe wið mē on heora gebærum, and þēah on heora mōde hī blissedon micle swȳðor on mīnum ungelimpe; and hī cōmon ongēan mē, and gegaderodon swȳðe manega swingellan ofer mē; and ic nyste hwæt hī mē witon.

16. And hȳ wurdon þēah tōstencte, and hȳ þēah þæs nā ne hrēowsedon; ac fandodon eft mīn, and bysmredon mē mid ælcere bysmrunga, and *grīstbitedon* mid heora tōþum ongēan mē.

17. And þā cwæð ic, Drihten, hwænne gesyhst þū þis, oððe hwænne gefriðast þū mīne sāwle wið heora yfelum dædum, oþþe hwænne āhredst mīne *āgnan* sāwle æt þæm lēoum?

Text. 13. *Th.* weron (*for* wæron); *MS. Th.* an (*for* on); *Th.* him (*for* hi), *Tanger wrongly reports* him. — 14. *Th. om.* þēah (*second time*). — 16. *MS. Th.* grisbitedon. — 17. *MS. Th.* angan (*for* agnan).

18. Gif þū mē æfre ālȳst, ic þē andette on mycelre gesamnunge, and þē þær herige.
19. For þæm þæt mīne fȳnd ne blissien æfter mē; þā þe winnaþ mid unrihte ongēan mē, and mē hatiaþ būtan scylde, and wincettaþ mid heora ēagum betwuh him.
20. Þēah hī gesibsumlīce hwīlum wiþ mē sprecen, hȳ þenceaþ þēah swīðe fācenlīce.
21. Hȳ geopenodon ealne heora mūð for leahtre, tō þæm þæt hī mē bysmredon, and cwædon, Hit is lā ful good þæt æfre ūre ēagan mōston gesēon þæt wē wilnodon; nū þū gesyhst, Drihten, hwæt hȳ dōð, ne geþafa þū hit leng, nē gewīt fram mē.
22. Arīs, Drihten, and beseoh tō mē, and geseoh hū unscyldig ic eom wiþ þā þe mīn ēhtaþ; Drihten, mīn God, ārīs tō mīnum þinge and tō mīnre þearfe.
23. Drihten, Drihten, mīn God, dēm mē æfter þīnre mildheortnesse, þæt mīne fȳnd ne gefēon mīnes ungelimpes, nē hȳ cweþan on heora mōde, Wel lā wel is ūrum mōdum; nē hȳ ne cweðen, Wē hine frætan.
24. Ac sceamien hȳ heora, and him ēac ondrædon ægðer endemes þā þe fægniaþ mīnes ungelimpes; beslēpen hī on hȳ bysmor, and

Text. 21. *Th.* ealle (*for* ealne). — 23. *Th.* fræton. — 24. *MS. Th.* ofersþrecan.

gegyrion hȳ mid sceame, þā *oferspræcan* þe mē yfel cweðað.

25. Fægnien þā and blissien þā þe willon mē þancian mīnre rihtwīsnesse, and þā þe symle cweðað, Gemyclad sȳ Drihten, and þā þe willon sibbe wiþ his þēow.

26. Þonne smēaþ mīn tunge þīne rihtwīsnesse, and ealne dæg þīn lof.

PSALMUS XXXV

PROPHETA CUM LAUDE OPERA IPSIUS IUDE DICIT

Dauid sang [*pisne* [1]] fif and þrittigoðan sealm, þā hē wæs āflȳmed fram Sawle, on þā ylcan tiid þe hē genam his cēac and his spere on his getelde on niht tō tācne þæt hē inne mid him slæpendum wæs. And swā dēð ælc þāra þe þysne sealm singð, for his earfoþum. And swā dyde Crīst, þā hē hine sang for þām earfoðum þe [2] Iudas [3] him *dyde*.[4]

1. Sē unrihtwīsa cwyþ on his mōde þæt hē wylle syngian; for þām Godes ege nis beforan his ēagum.

2. For þæm hē dēð swīðe fācenlīce beforan his

Ps. xxxv. *Argumentum*. (*a*) Cum Saulis insidiis urgeretur hunc psalmum cecinit eo praecipue (*P*, praeripue) tempore cum eum necare ualens (*B*, *T*, uolens) scyphum tantum pro signo fidei hastamque subripuit (*B*, *T*, proripuit). (*b*) Aliter, propheta cum laude opera ipsius Iudae dicit (*B*, *T*, Iudae dicitur, *Blanch*. Iudaeae dicitur). (*Rubric*. *Th*. Judææ.)

Introduction. [1] *MS*. *om*. þisne, *Th*. þysne, *V*, þisne; [2] *V*, þa; [3] *MS*. *V*, iudas, *Th*. Iudeas; *MS*. *Th*. dydon.

ansȳne; ac his unriht and his fēoung wurð þēah swīðe open.
3. Þā word his mūðes bēoð unriht and fācen; hē nyle ongitan þæt hē cunne wel dōn; unriht hē byð smēagende on his cliofan.
4. Hē stent on ælcum yflum wege; ne hataþ hē nān yfel.
5. Drihten, þīn *mildheortnes* is on heofonum, and þīn *rihtwīsnes* is ūpp oð þā wolcnu.
6. Þīn rihtwīsnes is swā hēah swā þā heofonlīcan muntas, and þīne dōmas synt swā dēope swā swā æfgrynde oþþe sēo dēoposte sæ.
7. Menn and nȳtenu þū gehælst, Drihten; hū wundorlīce þū gemanigfealdodest þīne mildheortnesse, Drihten!
8. Manna bearn sōðlīce symle hopiað tō þæm sceade þīnra fiðera; and hȳ bēoð oferdrencte on þære genihte þīnes hūses, and on þære æ þīnes willan þū hȳ drencst.
9. For þæm mid þē is līfes wylle; and of þīnum lēohte wē bēoð onlīhte.
10. *Læt* forð þīne mildheortnesse þām þe þē witon, and þīne rihtwīsnesse þām þe synt rihtes mōdes.
11. Ne læt þū mē oftredan þā ofermōdan under

Text. 3. *Th.* facn. — 5. *MS.* mildheort, *Th.* mildheortnes; *MS.* rihtwis, *Th.* rihtwisnes — 7. *Th.* wunderlice. — 10. *MS.* Læc (*for* Læt), *Th.* Læt; *MS.* þe (*before* synt, *changed from* þa).

heora fōtum ; and þāra synfullena handa mē nā ne styrien.

12. Ac under heora fēt and under heora handa gefeallen ealle þā þe unriht wyrcen ; and him þæt līcað, hȳ synt āworpene þæt hī ne [*magon standan*].

PSALMUS XXXVI

HUNC PSALMUM DE SAPIENTIA SALOMONIS . . .

Dauid sang þysne syx and þrītigoðan sealm ; on þæm hē lærde ealle gelēaffulle *þæt* [1] hȳ ne onhȳredon þām yfelwillendum, þēah him þūhte þæt hī gesælige and orsorge wǣron, for þām hyra orsorgnes swīðe [2] hraðe āspringð. And ælc þǣra ðe gȳt þysne sealm singð, be þām ylcan hē him singð. And ēac Crīst þæt ylce lærde and wītgode, þonne hē þysne sealm sang.

1. Ne wundrie gē þǣra yfelwillendra and þǣra orsorgra, nē him nā ne onhȳriað ; nē ēow ne ofþince, þēah ēow ne sȳ swā swā him þām þe unriht wyrcað.

2. For þæm swȳþe hraþe forseariað swā fīleðe,

Text. 12. *MS.* ma- (*omitting, at the foot of the page,* -gon standan), *Th.* magon standan.

Ps. xxxvi. *Argumentum.* (*a*) Aedificatur hoc psalmo fides eorum qui prauorum temporali felicitate turbati suas uirtutes intermittunt. (*b*) Lege ad Sapientiam Salomonis.

Introducton. [1]*MS.* þæ, *Th.* þæt ; [2]*Th.* swðie, *Tanger,* swiðie (*wrongly*).

Text. 1. *Th.* þa þe (*for* þam þe).

and hȳ gefeallaƀ swīðe hrædlīce, swā swā wyrta lēaf oþþe blōstman.

3. Ac þū hopa tō Drihtne, and dō good; and būwa eorðan, and fēd þē on hyre welum.

4. And blissa on Drihtne; þonne syleð hē þē þæt þū bidst on þīnum mōde.

5. Onwrēoh Gode þīne wegas, and hopa tō him; hē þē gedēð fultum.

6. And hē gedēð þīne rihtwīsnesse mannum swā sweotole swā sunnan; and þīnne dōm hē gedēð swā sweotolne swā sunne byð tō middes dæges.

7. Bēo þū Gode underþȳd, and hālsa hine; and ne onhȳre þām þe byð orsorh on his wege, and wyrcð þēah unriht.

8. Forlæt yrre and hātheortnesse; ne bysna þē be nānum þāra þe yfel dōn.

9. For þæm þā þe yfel dōð and þæt ne bētaƀ, hȳ bēoð āwyrtwalode of eorþan; ac þā þe tō Gode hopiaƀ and his fultumes anbīdiaƀ, hȳ gesittaƀ on yrfeweardnesse eorþan.

10. Gebīd āne lȳtle hwīle, þonne ne byð sē synfulla; þēah þū þonne sēce his stōwe, þonne ne findst þū hȳ.

11. Ac þā manþwæran gesittaƀ eorþan, and fægniaƀ þære myclan sibbe.

12. Sē synfulla sætaƀ þæs rihtwīsan, and *grīstbitaƀ* mid his tōþum ongēan hine; ac Drihten

Text. 12. *MS.* gristbataƀ, *Th.* gristbitaƀ.

hine gebysmraƀ, for þām hē gesyhƀ hū hraƀe his ende cymƀ.

13. Þā synfullan tēoƀ heora sweord and bendaƀ heora bogan tō þǣm þæt hī mægon besyrian þone earman and þone wǣdlan, and þurhscēotan þā unscæƀfullan heortan.

14. Ac heora sweord gāƀ inn on heora heortan, and heora bogan forberstaƀ.

15. Betere ys þām rihtwīsan lȳtel þonne þām synfullan mycel wela.

16. For þām sē earm and þæt mægen þǣra synfulra byƀ forbrocen; ac Drihten gestrangaƀ þā rihtwīsan.

17. For þǣm hē wāt þā wegas þǣra unsceƀfulra, and heora yrfeweardnes byƀ on ēcnesse.

18. Ne gesceamaƀ hȳ nā on þǣre yflan tīde; ac on hungres tīde hȳ bēoƀ gefyllede, þonne þā synfullan forweorƀaƀ.

19. Þā Godes fȳnd swīþe hraƀe, þæs þe hȳ bēoƀ geārode and ūpp āhefene, bēoƀ gedwæscte swā *swā* smēc.

20. Æfre borgiaƀ þā synfullan, and nǣfre ne gyldaƀ; þā rihtwīsan syllaƀ ægþer ge tō borge ge tō gife.

21. Þā þe God blētsiaƀ bēoƀ eorƀan yrfeweardas; and þā þe hine wyrgeaƀ forweorƀaƀ.

Text. 14. *MS.* forberstaƀ (for- *above the line*). — 15. *MS. lacks* B *of* Betere. — 19. *MS. Th.* swa ƀer (*for* swa swa).

22. Fram Gode byð gereht sē weg þæs rihtwīsan; and hine lyst his wega and his weorca swīðe.
23. And þēah sē rihtwīsa āfealle, ne wyrð hē gebrysed, nē his nān bān tōbrocen; for þām God gefēhð his hand and hine ūpp ārærð.
24. Ic wæs gēo geong, and nū ic ealdige; and ne geseah ic nǣfre rihtwīsne man forlætenne, nē his sǣd þæt wære hlāfes wædla.
25. Ac sē rihtwīsa ælce dæge miltsað and syleð ōþrum tō borge, and his sǣd byð on blētsunge on genihte.
26. Gecyr for þǣm fram yfele, and dō good; þonne wunast þū on weorulda weorld.
27. For þǣm God lufað ryhte dōmas, and ne forlǣt nǣfre his hālge, ac hē gehylt hȳ on ēcnesse.
28. Hē wītnað þā scyldigan; and þæt sǣd þǣra unrihtwīsra forwyrð.
29. Þā rihtwīsan gesittað eorðan on yrfeweardnesse, and hȳ būiað on hyre ā weorulda weoruld.
30. Sē mūð þæs rihtwīsan smēað wīsdōm, and his tunge sprycð rihte dōmas.
31. Sēo æ his Godes bið on his heortan, and ne āslīt his fōt.
32. Sē synfulla hopaþ symle þæs rihtwīsan, and

Text. 25. *Th.* sylleð. — 26. *MS. lacks* G *of* Gecyr. — 29. *MS. lacks* þ *of* Þa.

sēcð hine tō fordōnne; ac Drihten hine ne forlæt on his handa tō þām þæt hē hine mæge fordōn; and Drihten dēmð hym bæm.

33. Gebīd Drihtnes, and heald his bebodu, and hē þē ūpp āhefð tō þæm þæt þū būst eorðan; and þū gesyhst hwær þā synfullan forweorðað.

34. Ic geseah þone unrihtwīsan swīðe ūp āhafenne, swā swā sum cedertrēow on Libanus munte.

35. And ic þā þanon fōr and eft ðyder cōm, þonne næs hē; and ic ācsode æfter him and hine sōhte, and hine ne funde, *nē* furþum þā stōwe þe ic hine ær on geseah gecnāwan ne mihte.

36. Heald for ðȳ rihtwīsnesse and efnesse; for þæm sē gesibsuma *læfð* symle yrfeweard æfter him.

37. Ac þā unrihtwīsan symle forweorþað ealle ætsomne mid hyra yrfeweardum.

38. *Ac* sēo hæl þæra rihtwīsena cymeð symle fram Gode; and hē byð heora gescyldend on geswinces tīde.

39. And Drihten him gefultumað, and hȳ ālȳsð, and hȳ āhret æt þām synfullum, and hȳ gedēð hāle; for þæm hȳ hopiað tō him.

Text. 33. *Th.* (*Notes*), *reads* gesyht (*for* gesyhst). — 35. *MS.* n (*for* ne, *before* furþum), *Th.* ne. — 37. *MS.* lærð (*for* læfð), *Th.* læfð. — 38. *MS.* Yc (*for* Ac), *Th.* Ac.

PSALMUS XXXVII

EZECHIAS EGROTANS DOMINO SUPPLICAT

Dauid sang þysne seofon and þrittigoðan sealm, andettende Drihtne his scylde, and seofigende his ungelimp þæt hē ær mid his scyldum geearnode; and hē ēac hēalsode Drihten on ðǣm sealme þæt hē hine on swylcum earfeðum ne lēte his līf geendian. And hē wītegode ēac be Ezechie þām kyncge, þæt hē sceolde þæt ylce dōn on his earfoðum. And ēac be ælcum þǣra þe þysne sealm sunge, oþþe for hine sylfne oððe for ōðerne man, hē wītgode, þæt hē sceolde[1] þæt ilce[2] mǣnan and ēac þæt ylce gemētan. And ēac be Crīste hē wītegode, þæt hē wolde þæt ylce dōn.[3]

1. Drihten, ne þrēa þū mē, nē ne þrafa on þīnum yrre; nē on þīnre hātheortnesse ne wītna ðū mē.

2. For þām þīne flāna synt āfæstnad on mē, þæt synt þā earfoðu þe ic nū þolie; and þū *gestrangodest* þīne handa ofer mē.

3. Nis nān hælo on mīnum flǣsce, for þǣre andweardnesse þīnes yrres; nē nān sib, nē nān rest nis mīnum bānum, beforan þǣre ansȳne mīnra synna.

Ps. xxxvii. *Argumentum.* (*a*) Ezechias aegrotans Domino supplicat. (*b*) Aliter, confessio patientiae et uirtus ad salutem; lege Iob.

Introduction. [1] *V*, scolde; [2] *MS.* þæt he ilce (he *erased*); [3] *V*, *adds* on his ear[fo]ðu[m].

Text. 2. *Th.* afæstnade; *MS. Th.* gestrangodes.

4. For þæm mīn unriht mē hlȳpð nū ofer hēafod; and swā swā hefig byrðen hȳ synt gehefegode ofer mē.
5. Mīne wunda rotedan and fūledon for mīnum dysige.
6. Ic eom swīðe earm geworden, and ic eom ful nēah gebīged tō ende; ælce dæge ic gange inn †unrōt.
7. For þæm eall mīn līchama is full flæsclīcra lusta; for þām nis nān hælo on mīnum flæsce.
8. Ac ic eom gesæged and gehnæged and swīðe geēaðmed; and ic grymetige and stēne swīþe swīðlīce mid ealle mōde.
9. Drihten, Drihten, þū wāst nū eall hwæs ic wilnie; eall hit ys beforan ðē, and mīn grānung þē nis nā forholen.
10. Mīn heorte is gedrēfed and mīn mōd on innan mē, for þæm mīn mægen and mīn strengo and mīn cræft mē hæfð forlæten; and þæt lēoht and sēo scearpnes mīnra ēagena þe ic ær hæfde nis nū mid mē, swā swā ic hȳ gēo hæfde.
11. Mīne frȳnd and mīne māgas and mīne nēahgebūras synt nū gemengde wið mīne fȳnd, and standað nū mid him ongēan mē, and synt mē nū tōweardes; and þā þe mē nȳhst wæran, þā ic orsorgost wæs, standað mē nū swīðe feor.

Text. 6. *MS. Th.* inn and unrot. — 11. *Th.* (Notes), *wrongly reports* Min (*for* Mine).

12. And wyrceað wōh þā þe mē hefigiað, and mīne sāwle sēceað hū hȳ magon yfel dōn; sprecað īdelnesse, and smēagað fācn ælce dæge.
13. Ic þonne swā swā dēaf dyde swylce ic hit ne gehȳrde; and swugode swā swā sē dumba þe nǣfre his mūð ne ontȳnð.
14. Ic wæs geworden swylce sē mann þe nānwuht ne gehȳrð, nē on his mūðe nǣfð nāne riht andsware.
15. For þām ic hopode tō þē, Drihten, and cwæð tō þē, Gehȳr ðis, Drihten, and andswara him.
16. For þǣm ic symle bæd þæt nǣfre mīne fȳnd ne gefǣgen æfter mē; þȳ lǣs hī mægen sprecan gemetlīco word ongēan mē, gif hȳ gesēon þæt mīne fēt slidrien.
17. For þǣm ic eom nū tō swingellan gearu, and mīn sār ys symle beforan mē.
18. For þǣm ic andette Gode mīn unriht, and ic þence ymbe mīne synna.
19. Gȳt libbað mīne fȳnd, and synt strengran þonne ic, and synt swīðe gemanigfealdode þā þe mē mid unrihte hatiað.
20. Þā ðe mē gyldað yfel mid goode, hȳ mē lǣtað; for þȳ ic sēce riht.
21. Ne forlǣt mē, Drihten, mīn God, nē ne gewīt fram mē; ac beseoh mē tō fultume, Drihten God, mīn Hælend.

PSALMUS XXXVIII

Dauid sang þysne eahta and þrittigoþan sealm, seofigende tō Drihtne mid hū manegum unrōtnessum hē wæs oð̄rycced under Sawle; on þ̄ām sealme hē lārde and tælde ealle men þe worulde welan gaderiað mid unrihte, and nytan hwām hī hine lāfað. And ēac hē wītgode þæt ælc þāra þæt ylce dōn sceolde þe þysne sealm æfter him sunge. And ēac hē wītgode be Crīste, þæt hē wolde seofian swā ylce his nearonesse [1] þe hē hæfde under Iudeum. And ēac on æftewearðum [2] þ̄ām sealme hē wilnode ealra swīðost þæthim God sealde sume frōfre and sume rōthwīle on *þyssum* [3] andweardum līfe ār his ende.

* * * * *

6. . . . ælces libbendes mannes mægen and anwald is īdelnes.

7. And swā þēah ælc man hæfð Godes anlīcnesse on him, þēah *hit* īdel sȳ þæt hȳ mid gedrēfde synt.

8. Þæt ys þæt hȳ gaderiað feoh, and nyton hwām hȳ hyt gadriað.

9. Hwæt ys þonne mīn tōhopa? hwæs anbīdie

Ps. xxxviii. *Argumentum.* (*a*) Angentibus (*T*, augentibus) sub Saule moeroribus, hunc psalmum cecinit, qui plus exhortationis pro audientium profectu quam pro se deprecationis haberet. (*b*) Aliter, propheta increpat eos qui diuitias habent et nesciunt cui dimittant (*B*, *T*, *add* eas). (*Rubric*, *lost.*)

Introduction. [1] *V*, nearunesse; [2] after[weardum]; [3] *MS. Th.* þys, *V*, [þys]sum and-[weardum].

Text. 6. *MS. Here a leaf has been cut out, containing the Rubric and the text preceding* ælces *of v.* 6. — 7. *MS.* hid (*for* hit), *Th.* hit.

ic, būtan þīn, Drihten? for þām mid þē is eall mīn æht.

10. Ac of eallum mīnum unrihtwīsnessum gefriða mē; þū mē sealdest tō bysmrianne þām unrihtwīsan.

11. Þā geswugode ic and ne ondyde nā mīnne mūð, for þæm ic ongeat þæt þū hit geðafodest; ac āwend nū fram mē þīne wītnunga, for þām ic eom nū getēorod; for þæm for *þære* strenge þīnra handa and þīnre þrēaunga ic getēorode on þære þrōwunge.

12. Ælcne man þū þrēast for his āgenre scylde, and gedēst þæt hē āswint on his mōde, and wyrð swā tēdre swā swā gangewifran nett.

13. For þām byð ælc man gedrēfed, and ābysgod on īdlum sorgum and on ymbhogum.

14. Drihten, gehȳr mīn gebed and mīne hēalsunga; onfōh mid þīnum ēarum mīnne wōp and mīne tēaras; ne swuga wið mē, ac andswara mē mid þīne fultume.

15. For þām ic eom nīfara hider on eorþan beforan ðē and ælðēodig, swā swā ealle mīne fæderas wæran.

16. Forlæt mē nū, Drihten, tō sumre rōthwīle on þisse weorulde, ær ic hire swā of gewīte þæt ic eft *on* ne sȳ.

Text. 11. *MS.* for þæm for þær, *Th.* for þære (*om.* for þæm). — 15. *Th.* (*Notes*), *conjectures* nydfara (*for* nifara). — 16. *MS. Th.* an (*for* on).

PSALMUS XXXIX

ITEM DE PATIENTIA PAULI UBI CHRISTUM PRIOR ADNUNTIAT; LEGE IN ACTUS APOSTOLORUM

Dauid sang þysne nigan and þrītigoþan [1] sealm, gylpende [2] on þām sealme þæt hē nāuht [3] īdel nǣre, þā [4] hē anbīdode Godes fultumes; for þām hē on þǣm [5] ǣrran sealme āhsode God, hwæt his anbīd wǣre, oððe hwæs hē anbīdode. And ēac hē wītgode be þām gehæftan folce on Babylonia,[6] þæt hȳ sceoldon [7] þone ylcan sealm singan and þæt ylce seofian; [8] and eft fægnian, þonne hȳ on genere wǣron, and þysne sealm singan, swā hē dyde. And swā [9] ylce gebyreð ælcum Crīstnum [10] men, þās twēgen sealmas tō singanne, þone ǣrran on his earfoðum and þone æftran syþþan hē genered byð. And þæt ylce hē wītgode be Crīste, þæt hē wolde be þām ylcan þās sealmas singan, ægðer ge be þām earfoðum [11] þe him [12] Iudeas dydon ge eft be his ālȳsnesse.[13]

1. Næs ic on nāuht īdlum anbīde, þēah hit mē lang anbīd þūhte, þā ðā ic anbīdode Godes fultumes; for þām hē beseah wið mīn and

Ps. xxxix. *Argumentum.* (*a*) Populus de Babylone reuersus Domino gratias agit. (*c*) Aliter, qui in xxxviii. psalmo dixit, Quae est exspectatio mea? Nonne Dominus (*B*, *T*, Deus)? nunc in xxxix. dicit, Exspectans exspectaui Dominum, et respexit me; et qui ibi dixerat, Exaudi orationem meam, hic dicit, Exaudiuit orationem meam (*Blanch.* preces meas; *cf. Gallican*). (*b*) Item, de patientia Pauli ubi Christum prior adnuntiat; lege in Actus (*B*, *T*, Actis) Apostolorum. (*Rubric. Th.* (*Notes*), *wrongly reads* populi (*for* Pauli); *MS.* Christus.)

Introduction. [1] *V* [þri]tuguþan; [2] ge[al]pende; [3] naht; [4] þa þa; [5] þam; [6] babiloni[a]; [7] scoldon; [8] [seofi]gean; [9] [swa] þæt ylc[e] [10] criste[num]; [11] earfeðum; [12] *Th.* hine; [13] *V*, [alȳ]sedness[e].

gehȳrde mīn gebed, and ālædde mē fram þām pytte ælcra yrmða, and of þām dūste and of þām drosnum ælces ðēowdōmes and ælcere hæftnȳde.
2. And hē āsette mīne fēt on *swīðe* hēanne stān, þæt ys on swȳðe hēah setl and on swȳðe fæstne anweald; and hē gerihte mīne stæpas, and sende on mīnne mūð nīwne sang, þæt is lofsang ūrum Gode.
3. Manege gesēoð hū þū hæfst ymbe ūs gedōn, and for þȳ tō þē hopiað and þē ondrædað.
4. Ēadig byð sē wer þe his tōhopa byð tō swylcum Drihtne, and ne lōcað næfre tō īdelnesse, nē tō lēasungum, nē tō dysige.
5. Drihten, mīn God, þū gemanigfealdodest þīn wundru and þīne geðōhtas, þæt ys þīn weorc; nis nān þæra þe þē gelīc sēo.
6. Ic spræc and þæt sæde, for ðām hȳ wæran gemanigfealdode ofer ælc gerīm; noldest þū nā ofrunga and oflāta nāne, ac hȳrsumnesse þū mē bebude for ofrunga.
7. Ne bud þū mē nā *ælmessan* tō syllan, nē for mīnum synnum, þā þā ic hȳ næfde; ac ic cwæð, Ic eom gearu, ic cume, and sylle þæt þū ær bebude, þæt ys hȳrsumness.
8. On forewardre þyssere bēc ys āwriten be mē and ēac on manegum ōþrum þæt ic sceolde

Text. 2. *MS.* stiðe (for swiðe), *Th.* swiðe. — 5. *Th.* þine (*for* þin, *first time*). — 7. *MS. Th.* ælmesan.

þinne willan wyrcan, and swā ic ēac wylle dōn; Drihten, mīn God, ic hæfde geteohhod, and gȳt hæbbe, þæt ic scyle healdan þīne æ symle on mīnre heortan.

9. Ic cȳðe þīne rihtwīsnesse on micelre gesamnunge; and mīnum weolorum ic ne forbēode ac bebēode þæt hȳ þæt sprecon symle.

10. Drihten, þū wāst þæt ic ne āhȳdde on mīnum mōde þīne rihtwīsnesse; ac þīne sōðfæstnesse and þīne hælo ic sæde.

11. Ne āhȳdde ic nā þīne mildheortnesse and þīne rihtwīsnesse on myclum gemōtum.

12. Ac ne dō þū, Drihten, þæt þīn mildheortnes sȳ mē āfyrred; for þām þīn mildheortnes and þīn sōðfæstnes mē symle underfēngon.

13. For þām mē ymbhringde manig yfel, *þāra* nis nān rīm; mē gefēngan mīne āgene unrihtwīsnessa, and ic hȳ ne meahte gesēon nē ongytan.

14. Mīne fȳnd wæran gemanigfealdode þæt heora wæs mā þonne hāra on mīnum hēafde; and mīn heorte and mīn mōd mē forlēton tō þām þæt ic mē nyste *nænne* rǣd.

15. Ac līcige þē nū, Drihten, ic þē bidde, þæt þū [*mē*] geārige, and ne lata þū tō mīnum fultume.

Text. 10. *Th.* hæle. — 13. *MS. Th.* þær (*for* þæra). — 14. *MS.* næne, *Th.* nænne. — 15. *MS. om.* me, *Th.* me; *Th.* arige.

16. Sceamian hiora and ondrædden him endemes þā þe ēhtað mīne sāwle and hȳ teohhiað mē tō āfyrrane.
17. Sȳn hȳ gehwyrfde under bæc and ondrædden him þā þe mē yfeles unnon.
18. Beren hī swīþe raþe heora āgene scame þā þe cweþað be mē, þonne mē hwylc ungelimp becymð, Is þæt lā well?
19. Blissien þā and fægnien þā þe þīnne willan sēceað; and cweðen þā þe hopiað tō þīnre hælo, Gemyclad sȳ sē Drihten þe swylc dēð.
20. Ic eom yrming and þearfa, and þēah Drihten mīn gȳmð.
21. Þū, Drihten, eart mīn friðiend and mīn gefultumend and mīn gescyldend; Drihten, mīn God, ne yld nū þæt þū mē ārie.

Text. 16. *Th.* Scamien; *Th.* awyrpanne (*for* afyrranne).

PSALMUS XL

UOX CHRISTI DE PASSIONE SUA ET DE IUDA TRADITORE

Dauid sang þysne [1] fēowertigoðan sealm be his earfoðum,[2] and eft [3] be þām fultume þe hē hæfde fram Gode; and hē sǣde ēac on þām sealme hū hē hæfde āfandod ǣgðer ge his frȳnd ge his fȳnd on his earfoðum and on his ungelimpe. And ēac hē wītgode be Ezechie cincge [4] þe æfter him bēon sceolde,[5] þæt him sceolde þæt ylce bēon. And ēac be ælcum *Crīstnum* [6] men hē wītgode þæt ylce þāra þe ārest on earfoðum byð and eft on ēðnesse. And ēac be Crīste hē wītgode on þǣm [7] sealme and be Iudeum, hū hȳ hine swencton and hū hine God eft ārētte.

1. Ēadig byð sē þe ongyt þæs þearfan and þæs wǣdlan, and him þonne gefultumað, gif hine tō onhagað; gif hine ne onhagað, þonne ne līcað him þēah his earfoðu; þone gefriþað Drihten on swylcum dæge swylce him swylc yfel becymð.

2. Drihten hine gehylt and hine gelīffæst and gedēð hine gesæligne on eorðan, and ne sylð hine nā on his fēonda *anweald.*

Ps. XL. *Argumentum.* (*a*) Infirmitas et curatio praedicitur Ezechiae, et quod occasione languoris latentes inimici detecti sunt insultando, quodque (*T*, quoque) ipsa aegrotatio (*T*, aegritudo) in deuotionem eius profecerit. (*b*) Item, uox Christi de passione sua et de Iuda traditore, legendus ad Isaiam (*B*, *T*, Esaiam); aliter, quilibet Christianus contra immundos spiritus (*B*, *T*, immundum spiritum) et hominem pacis (*B*, fecis, *M*, *T*, faecis; *but cf. vs.* 9 *of psalm*) suae, id est carnem, profatur.

Introduction. [1] *V*, þisne; [2] earfeð[um]; [3] eac; [4] [cy]ninge; [5] scold[e]; [6] *MS.* crisnum, *Th.* Cristnum; [7] *V*, þam.

Text. 2. *MS.* hanweald, *Th.* anweald.

3. Drihten him bringð fultum tō his bedde þe hē *on* līð; and eall his bedd hē onwent of untrumnesse tō trymðe.
4. Ic cweðe, Drihten, tō þē, Gemildsa mē and gehæl mīne sāwle; for ðon ic gesyngode wið þē.
5. Mīne fȳnd mē cwædon yfel and wilnodon, and sprǣcon betwuh him and cwædon, Hwonne ær hē bēo dēad, oþþe hwænne his nama āspringe?
6. And þēah hȳ þæs lyste, þēah hȳ ēodon in tō mē, and fandodon mīn, and seofodon mīn sār.
7. And þonne hȳ ūt ēodon from me, þonne worhton hȳ heora gemōt, and wæran ealle ānsprǣce þonne hȳ mē leahtrodon and lǣðdon.
8. Ealle mīne fȳnd hȳ þonne gegaderodon ongēan mē, and þōhton mē yfeles, and sprǣcon mē yfeles, and sprǣcon unriht wið mē, and cwædon on bysmor:
9. Nis him nān lāð, hē rest hine ēaðe, hē mæg ārīsan, þēah hē slāpe and *licette* untrymnesse. Ge furðon þā sprǣcon þæt ylce mid him þe ic betst truwode, and þā þe ær æton and druncon mid mē.
10. Þū þonne, Drihten, nū gemiltsa mē, and ārære mē tō þām þæt ic him mæge forgyldan þæs lēan.

Text. 3. *MS. Th.* an (*for* on). — 9. *MS. Th.* liccete.

11. Þonne ongyte ic on þām þæt þū mē lufast, gif nān mīnra fēonda ne fægnað mīnes ungelimpes.
12. Þū mē underfēnge for mīnre unsceðfulnesse, and mē gestrangodest beforan þīnre ansȳne on ēcnesse.
13. Geblētsod sȳ sē Drihten, Israela God, on weorulda weoruld: sȳ swā.

PSALMUS XLI

UOX CHRISTI ANTE BAPTISMUM . . .

Dauid sang þysne ān and fēowertigoþan sealm, þā hē wilnode tō hys ēðle tō cumanne of his wræcsīðe. And þæt ilce hē witgode be Israela folce gehæftum on Babilonia, þæt hȳ sceoldon þæt ylce dōn. And ēac hē witgode be ælcum Crīstnum men þāra [*þe*] geswenced [*wære*], oþþe on mōde oððe on līchaman,[1] and þonne wilnode ægðer ge þyses līfes frōfre ge þæs tōweardan. And ēac be Crīste and be Iudeum hē witgode, hū hē wilnode þæt hē wurde gedæled wið hȳ and wið heora yfelnesse.

1. Swā heort wilnað tō wætre þonne hē wērig byð oþþe ofþyrst, swā wilnað mīn sāwl and mīn mōd tō þē, Drihten.
2. Mīne sāwle þyrst and lyst þæt hēo mæge

Ps. xli. *Argumentum.* (*a*) Populus in Babylone captiuus patriae memor orat. (*b*) Aliter, ante baptismum uox Christi ad eos qui fidem sunt consecuturi; lege ad Isaiam (*B*, *T*, Esaiam).

Introduction. [1] *MS. Th. om.* þe *and* wære, *V*, þara þe geswence[d] wære oððe on mo[de] oððe on lichom[an].

cuman tō Gode, for þām hē is sē libbenda wylle; ēalā Dryhten, hwænne gewyrð þæt, þæt ic cume and ætȳwe beforan Godes ansȳne?

3. Mē wæran mīne tēaras for hlāfas, ægþer ge on dæg ge on niht; þonne ic gehȳrde *tō mē* cweþan, Hwær is þīn God þe þū tō hopast?

4. Ac þonne gemunde [*ic*] þīne ærran gyfa, and gestaðelode on mē mīne sāwle; for þȳ ic geare wiste þæt ic sceolde cuman for Godes mildheortnesse tō þām wundorlīcan temple, þæt ys Godes hūs; þyder ic sceal cuman mid mycelre wynsumnesse stemne, and mid andetnesse, swylce symblendra swēg byð and blīðra.

5. For hwī eart þū þonne unrōt, mīn sāwl and mīn mōd? hwī gedrēfe gyt me?

6. Hopa tō Drihtne, for þām ic hine gȳt andette; for þām hē ys mīn Hælend and mīn God.

7. Wið mē sylfne wæs mīn sāwl and mīn mōd gebolgen and gedrēfed; for þæm ic eom gemyndig þīn, Drihten, be Iordane staðe, and on þām lȳtlan cnolle þe Ermon hātte.

8. Sēo nēolnes cliopað tō þære nēolnesse, and hēo oncwyð for þære stemne eorðan wæterædra, þæt ys þīn yrre; eall hēah wītu and *hefig* cōman tō mē, and þīne ȳþa mē oferflēowon.

Text. 3. *MS. Th.* mine (*for* to me; *or for* mine sawle?). — 4. *MS. om.* ic, *Th.* ic. — 6. *MS. lacks* H *of* Hopa. — 8. *MS.* þære (e *above the line*); *MS.* hefug, *Th.* hefig.

9. On dæg bebēad God his mildheortnesse cuman tō mē, mē tō gefriþianne wiþ þyssum yrmðum; and on niht hē ūs bebēad þæt wē sceoldon singan his sang.
10. Mid mē bēoð symble gearo gebedu tō þām Gode þe mē libbendne þanon gelædde; ic cweðe tō þām Gode, þū eart mīn andfengend.
11. Hwȳ *forgitst* þū mīn, and hwī āwyrpst þū mē fram þē? oððe hwȳ lætst þū mē gān þus unrōtne, þonne mē myscеað mīne fȳnd?
12. And þonne hȳ tōbrecað eall mīn bān, and þonne mē hyspað þā þe mē swencað; and huru swīðost þonne hȳ cweðað ælce dæge, Hwær ys þīn God?
13. For hwȳ eart þū unrōt, mīn mōd and mīn sāwl? and hwȳ gedrēfst þū mē?
14. Hopa tō Drihtne, for þām ic gȳt hine andette; for þām hē is mīn Hælend and mīn God.

PSALMUS XLII

UOX AECCLESIE

Dauid sang þysne tū and fēowertigoþan [1] sealm, and hēalsode [2] God on þyssum sealme þæt hē dēmde betwuh

Text. 10. *Th.* symle. — 11. *MS.* forgits, *Th.* forgitst; *MS.* myscеað (s *above the line*). — 13. *Th.* gedrefest.

Ps. xlii. *Argumentum.* (*a*) Populus, ut supra. (*b*) Aliter, ad eos qui fidem sunt (*P*, sint) consecuti (*M inserts a second* sunt) a Christo, uox ecclesiae.

Introduction. [1] *V*, [feowert]igan (?); [2] hal[sode].

him and his fēondum þe nāne ǣ Godes ne hēoldon. And hē ēac wītgode be þām gehæftan folce on Babylonia, þæt hȳ sceoldon þæt ylce dōn. And be ælcum Crīstnum menn þe þysne sealm singð, hē wītgode þæt hȳ hine sceoldon be þām ylcan singan; and ēac Crīst be Iudeum.

1. Dēm mē. Dryhten, and dō sum tōscēad betwuh mē and unrihtwīsum folce; and from fācenfullum menn and unrihtwīsum gefriða mē.
2. For þām þū eart mīn God and mīn mægen; forhwȳ āwyrpst þū mē? and hwī lætst þū mē gān unrōtne, þonne mīne fȳnd mē drecceað?
3. Send þīn lēoht and þīne sōðfæstnesse, þā þe [*mē*] gēogēara læddon, þæt hȳ mē nū gȳt gelædan tō þīnum hālgan munte, in on þīn hālge templ;
4. þæt ic þonne gange tō þīnum altere, and tō þām Gode þe mē blīðne gedyde on mīnum geogoðhāde.
5. Ic þē andette, Dryhten, mid sange and mid hearpan. Hwȳ eart þū unrōt, mīn sāwl? oþþe hwī gedrēfest þū mē?
6. Hopa tō Drihtne, for þām ic hine gȳt andette; for þām þū eart God, mīn Hælend and mīn Dryhten.

Text. 3. *MS.* þa þe (*om.* me), *Th.* þa me (*om.* þe).

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PSALMUS XLIII

MACHABEORUM PRESSURAS . . . ET UOX APOSTOLI

Dauid sang þysne þrēo and tēowertigoðan sealm, seofigende his earfoþa; and myngode þǣra gyfa þe hē his fædrum [1] and his foregengum sealde, and hiora [2] eaforum gehēt; and ēac seofode þæt him þūhte þæt hȳ [3] God on ðām tūdum swā hrædlīce ne gehȳrde swā hē his foregengan dyde. And ēac hē wītgode on þām sealme be Mathathia and be his sunum, þā wē Machabeas hātaþ, þæt hȳ sceoldon þæt ylce seofian on hiora earfoðum under Antiochus þām kynge. And ēac hē wītgode be ælcum Crīstnum men þe tō Gode hopaþ, þæt hē sceolde þæt ylce dōn; and ēac be Crīste, þæt hē wolde þæt ylce dōn be Iudeum.

1. Drihten, wē gehȳrdon mid ūrum ēarum, and ūre fæderas hit ūs sǣdon,
2. þā weorc þe þū worhtest on hiora dagum, and on hiora foregengena dagum.
3. Þæt wæs þæt þīn hand tōwearp *þā* elðēodegan folc, and plantode and tȳdrede ūre *foregengan;* þū *swenctest* þā elðēodgan folc, and hȳ āwurpe.

Ps. xliii. *Argumentum.* (*a*) Machabaeorum pressuras propheta supplicationesque commemorat. (*b*) Item, in exomologesim; legendus (*M inserts* est) ad Epistulam Pauli ad Romanos. (*Rubric. MS. Th.* pressuros).

Introduction. [1] *V*, earfoðu and my[ngode] þara gifa þe his f[ædrum] (*om.* he); [2] heora; [3] hi.

Text. 3. *MS. lacks* Þ *of* Þæt; *MS.* þæ (*for* þa, *first time*), *Th.* þa; *MS.* foregengena, *Th.* foregengan; *MS. Th.* stenctest, *Th. Bosworth-Toller*, swenctest?

4. Ne geēodon ūre foregengan nā ðās eorðan mid sweorda ecgum, nē hȳ mid þȳ ne gehēoldon; nē heora earmas hȳ ne gehēoldon, nē ne gehældon;
5. ac þīn swīðre hand and þīn earm and þæt lēoht þīnes andwlitan; for þām hȳ þē þā līcodon, and þē līcode mid him tō bēonne.
6. Hū ne eart þū mīn cyning and mīn Drihten, swā ylce swā þū hiora wære, þū þe bebude hælo cuman tō Iacobes cynne?
7. Þurh þē wē *beþurscon* ūre fȳnd and āwindwedan; and for þīnum naman wē forsāwan þā þe stōdon ongēan ūs.
8. Ne getrūwode ic næfre on mīnne bogan; nē mīn sweord mē ne gefriðode nē ne gehælde.
9. Ac þū ūs āhreddest æt þām þe ūre ēhton; and þā ðe ūs hatedon þū gebysmrodest.
10. And wē þā heredon God ælce dæge, and wē wæron ēac geherede fram ōþrum þēodum, for his weorcum; and his naman wē andettað ā weoruld.
11. Þēah þū, Drihten, ūs nū ādrifen hæbbe fram þē, and ūs gebysmrod, and mid ūs ne fare on fyrd swā þū gēo dydest.
12. Ac þū hæfst nū ūs gehwyrfde on bæclincg, and ūs forsewenran gedōne þonne ūre fȳnd; and þā þe ūs hatiað, hȳ ūs gegrīpað, and him sylfum gehrespað.

Text. 7. *MS.* bþurscon (e *wanting*), *Th.* beþurscon.

13. Þū ūs geþafodest him tō metsianne, swā swā scēap; and þū ūs tōstenctest geond manega þēoda.
14. Þū ūs bebohtest and bewrixledest, and nān folc mid ūs ne gehwyrfdest.
15. Þū ūs gesettest tō edwīte and tō bysmre ūrum nēahgebūrum, and tō hleahtre and tō forsewennesse eallum þām þe ūs ymbsittað.
16. Þū hæfst ūs gedōn tō ealdsprǣce, þæt ōðra þēoda nyton hwæt hȳ elles sprecon būton ūre bysmer, and wecggeað heora hēafod ongēan ūs on heora gesamnuncge.
17. Ælce dæge byð mīn sceamu beforan mē, and ongēan mē; and mid mīnum bysmre ic eom bewrogen,
18. for þāra stemne þe mē hyspað and tælað, and for þāra ansȳne þe mīn ēhtað.
19. Eall þās earfoðu becōman ofer ūs; and ne forgēate wē þēah nā þē, nē þæt wōh ne worhton þæt wē þīne ǣ forlēten, nē ūre mōd ne ēode on bæclincg fram þē.
20. And þēah þū geþafodest þæt ūre stæpas wendon of þīnum wege; for þām þū woldest ūs geēaðmēdan on þære stōwe ūre unrōtnesse, þær wē wæron bewrigene mid dēaþes sceadu.
21. Gif wē ofergeotole wæron Drihtnes naman, ūres Godes, and gif wē ūre handa ūpp hōfon tō ōþrum gode,

Text. 16. *Th.* oðre; *Th.* wecgeað. — 21. *MS. lacks* G *of* Gif.

22. hū ne wræce hit þonne God? for þan hē wāt ealle dȳgelnessa ælcere heortan.
23. For þām wē bēoð ælce dæge for ðē geswencte; hȳ teohhiað ūs him tō snædincgscēapum.
24. Ārīs, Drihten, for hwī slæpst þū? ārīs, and ne drīf ūs fram þē oð ūrne ende.
25. For hwī wendst þū þīnne andwlitan fram ūs? oððe hwȳ forgytst þū ūre yrmða and ūre geswinc?
26. For þām synt nū full nēah tō dūste gelæd ūre sāwla, and ūre wamb līð on þære eorðan.
27. Ārīs, Drihten, and gefultuma ūs, and ālȳs ūs for þīnum naman.

PSALMUS XLIV.

PROPHETA DE CHRISTO AD ECCLESIAM DICIT . . . DE REGINA AUSTRI.

Dauid wītgode on þissum[1] fēower and fēowertigoþan sealme, þā hē wæs *oferdrenct*[2] mid þȳ Hālgan Gāste, and on eallum þām sealme hē spræc ymb Fæder and ymb Sunu; and ymb þā hālgan gesamnuncga Crīstenra manna geond *ealle*[3] eorðan. Sōna on þām forman ferse sē Fæder spræc þurh Dauid be Crīstes ācennesse, and cwæð:

Text. 23. *MS. lacks* F *of* For.

Ps. xliv. *Argumentum.* (*b*) Propheta de Christo ad ecclesiam dicit; legendus ad Euangelium Matthaei, de regina Austri. (*Rubric. MS. Th.* auri, *for* austri).

Introduction. [1] *V*, [þis]ne; [2] *MS.* oferdren (ct *lacking at end of line*), *V*, [ofer]dru[ncen?], *Th.* oferdrenct; [3] *MS.* ealre, *Th.* ealle.

1. Mīn heorte bealcet good word, þæt ys good Godes bearn; þǣm cyncge ic befæste anweald ofer eall mīn weorc.
2. Mīn tunge ys gelīcost þæs wrīteres feþere þe hraðost wrīt, þæt ys Crīst, sē ys word and tunge God-Fæder; þurh hine synt ealle þincg geworht.
3. Hē ys fægrostes andwlitan ofer eall manna bearn; geondgotene synt þīne *weleras* mid Godes gyfe, for þām hē geblētsode God on ēcnesse.
4. Gyrd nū þīn sweord ofer þīn þēoh, þū Mihtiga! þæt ys gāstlīcu lār, sēo ys on ðām godspelle; sēo ys scearpre þonne *ǣnig* sweord.
5. Geheald nū þīnne wlite and þīne fægernesse; and cum orsorg, and rīxsa,
6. for þīnre sōðfæstnesse and for þīnre ryhtwīsnesse; þē gelǣt swȳþe wundorlīce þīn sēo swȳþre hand and þīn āgen anweald tō þǣm.
7. Þīna flāna synt swȳþe scearpa on þām heortum þīnra fēonda; folc gefeallað under ðē, þæt ys þæt hȳ ōþer twēga, oþþe *on* andetnesse gefeallað oþþe on helle.
8. Þīn setl is, Drihten, on weorulda weoruld; swīðe ryht is sēo cynegyrd þīnes rīces, sēo gerecð ælcne mann oþþe tō þīnum willan oððe tō wīte.

Text. xliv. 3. *Th.* ealle; *MS.* weras (*for* weleras), *Th.* weleras. — 4. *MS. Th.* æni (*for* ænig). — 7. *Th.* þine; *Th.* scearþe (*Errata*, scearpe); *MS. Th.* an (*for* on).

9. Þū lufodest rihtwīsnesse, and hatodest unrihtwīsnesse; for þām þē gesmyrede Dryhten, þīn God, mid þām ele blisse ofer ealle ōþre menn.

10. Myrre and gutta and cassia dropiað of þīnum clāðum and of þīnum elpanbænenum hūsum, on þæm þē gelufiað cyninga dohtor, þā þær wuniað for þīnre lufan and for þīnre weorðunga. Þā wyrtgemang tācniað mistlīcu mægen Crīstes, and þæt hrægl tācnað Crīstes līchaman, and þā elpanbænenan hūs tācniað rihtwīsra manna heortan, þāra kyninga dohtor tācniað rihtwīsra manna sāwla.

11. And þær stent cwēn þē on þā swȳðran hand, mid golde getucode and mid ælcere mislīcre fægernesse gegyred, þæt ys eall Crīstnu gesamnung.

12 Gehȳr nū, mīn dohtor, þæt ys sēo gesamnuncg Crīstnes folces; geseoh, and onhyld þīn ēare, and forgit and ālæt þ͂n folc, þæt synd yfelwillende menn and unðēawas, and þæt hūs and þone hīred þīnes lēasan fæder, þæt ys dēofol.

13. For þām sē cyncg wilnað þīnes wlites, for þām hē ys Drihten þīn God; gebide þē tō him, and weorþa hine; and swā ylce dōð ēac þā dohtor þære welegan byrig Tyrig, hī hine weorðiað

Text. 13. *Th.* gebidde.

mid gyfum, þæt synt þā sāwla þe bēoð gewelgoda mid goodum geearnuncgum.

14. Gif þū þus dēst, þonne weorðiað þē ealle þā welegastan on ælcum folce; and habbað him þæt tō mæstum gylpe, þæt hȳ gesēon kyninga dohtra inne mid him,

15. ūtan beslēpte and gegyrede mid eallum mislīcum hrægla wlitum and mid gyldnum fnasum, þæt synt mistlīce geearnunga fulfremedra manna. Ēalā kyningc, hwæt þē bēoð brōht manega mædenu, and æfter þām þære sēo nȳhste þe wē ær ymbe sprǣcon.

16. Mid blisse and mid fægnuncge hȳ bīoð gelædde in tō þīnum temple, þæt synt þā sāwla þe heora mægðhād gehealdað and þā hrēowsiendan and þā þe gewītnode bēoð for hiora scyldum, oþþe heora willum oððe heora unwillum.

17. For þīnum fædrum þē bīoð ācennedu bearn, þæt synt apostolas wið þām hēahfædrum and wið wītgum; and þū hȳ gesetst tō ealdormannum ofer ealle eorþan.

18. And hȳ bēoð gemyndige þīnes naman, Dryhten, on ælcere *cnēoresse*.

19. And þonne for þȳ þē andett ælc folc on ēcnesse and on weorulda weoruld.

Text. 13. *Th.* gewelgode. — 14. *Th.* (*Notes*), *wrongly reports* kyningra. — 15. *MS.* Vtan, *Th.* Utan; *Th.* kyning. — 17. *MS.* synt (n *above the line*). — 18. MS. cneorisse, *Th.* cneoresse.

PSALMUS XLV

UOX APOSTOLI IN PASSIONE CHRISTI

Dauid sang þysne fīf and fēowertigoþan sealm, þanciende Gode þæt hē hine oft ālȳsde of manegum earfoðum. And ēac hē wītgode þæt þæt ylce sceoldon dōn þā men þā þe twā scīra [*bēoð*],[1] þæt ys Iude and Beniamin, þæt hȳ sceoldon þām Gode þancian þe hȳ[2] gefriðoðe fram þǣre ymbsetennesse, and fram þǣre *hereunge*[3] þāra twēga kyningca,[4] Sacces Rumeles suna, and Rasses Syria cyncges; næs þæt nā gedōn for þæs cyninges geearnuncga Achats, ac for Godes[5] mildheortnesse and for his yldrena gewyrhtum hit gewearð þæt þā twēgen kyningas[6] wǣron ādrifene fram Assyria cynge.[7] And ēac þæt ylce hē wītgode be ælcum rihtwīsum menn þe ǣrest geswenced byð and eft geārod. And ēac be Crīste and be Iudeum hē wītgode þæt ylce.

1. Dryhten ys ūre gebeorh and ūre mægen and ūre fultumend on earfoðum, þā ūs swīðe swīðlīce oft on becōmon.

2. For þām wē ūs ne ondrǣdað, þēah eall eorðe sȳ gedrēfedu, and þēah þā muntas sȳn āworpene on midde þā sǣ.

Ps. xlv. *Argumentum.* (*a*) Ex persona canitur duarum tribuum, pro liberatione sua gratias agentium, quando Phaceas (*P*, facee) filius Romeliae et Rasin rex Syriae Achaz (*B*, Achas) regem et Hierosolyma uolentes expugnare non ualuerunt, sed ipsi potius sunt ab Assyriorum rege conquassati. (*b*) Item, legendus ad lectionem Actus Apostolorum.

Introduction. [1] *MS. Th. om.* beoð; [2] *V*, hi; [3] *MS. Th.* herunge, *V*, [he]regun[ge]; [4] *V*, cynin[ga]; [5] *V*, þ[æs Godes]; *V*, cyning [as]; [7] *V*, cyn[i]nge.

Text. 1. *Th.* þe (*for* þa). — 2. *Th.* ealle.

3. Ūre fȳnd cōman swā egeslīce tō ūs þæt ūs ðūhte for þām geþune þæt sīo eorþe eall cwacode, and hȳ wæron þēah sōna āfærde fram Gode swȳþor þonne wē; and þā ūp *āhafenan* kyninc-gas swā *þā* muntas wæron ēac gedrēfde for þæs Godes strenge.

4. Þā wæs geblissod sēo Godes burh on Hierusalem, for þām cyme þæs scūres þe hȳ geclæs-node: sē Hȳhsta gehālgode his templ in on þære byrig; for þām ne wyrð sēo burh næfre onwend, þā hwīle þe God byð unonwendelīc on hire midle.

5. God hyre gehealp swȳþe ær on morgen, and gedrēfed wæron þā elðēodgan folc, and hiora rīce wæs gehnæged; sē Hȳhsta sende his word, and gehwyrfed wæs ūre land and ūre folc tō beteran, and hī and heora land tō wyrsan.

6. Drihten, mægena God, ys mid ūs, and ūre andfengend is Iacobes God.

7. Cumað, and gesīoð Godes weorc and his wundru þe hē wyrcð ofer eorðan.

8. Hē āfierð fram ūs ælc gefeoht ūt ofer ūre landgemæru, and forbrycð ūra fēonda bogan, and eall heora wæpn gebryt, and heora scyldas for-bærnð. Þā andswarode God þæs wītgan mōde, and cwæð eft þurh þone wītgan,

Text. 3. *MS.* Vre, *Th.* Ure; *Th.* cracode (*for* cwacode); *MS.* ahafenas, *Th.* ahafenan; *MS.* þęr muntas, *Th.* þær muntas. — 8. *MS.* eft (t *above the line*).

9. Geæmetgiað ēow nū, and gesīoð þæt ic eom āna God, and mē nū ūp āhebbe ofer ðā elðēodegan folc, and ēac on þysum folce ic bēo nū ūp āhæfen.

10. Dryhten, mægena God, ys mid ūs, and ūre andfengend ys Iacobes God.

PSALMUS XLVI

UOX APOSTOLI POSTQUAM ASCENDIT CHRISTUS AD PATREM

Dauid sang þysne syx and fēowertigoþan sealm, and [1] lærde on þām sealme ealle þēoda þæt hȳ [2] heredon þone God mid him mid ælcum þæra cræftum þe man God mid herian mihte, þone God þe hine swā ārlīce gefriðode on eallum his earfoðum and ealle his fȳnd gebrytte. And ēac hē wītgode be Machabeum, þæt hȳ sceoldon þæt ylce dōn, þā hȳ ālȳsde wǣron æt elðēodegum folcum. And ēac hē wītgode be ælcum rihtwīsum geswenctum and eft ālȳsdum; and ēac be [3] Crīste and be Iudeum.

1. Wēpað nū and *hēofað*, eall orlegu folc, for þām ūre God ēow hæfð ofercumen; and ēac gē, Israhela, hebbað ūpp ēowre handa, and fægniað, and myrgað Gode mid wynsumre stemne.

Ps. xlvi. *Argumentum*. (*a*) Machabaeorum personae carmen hoc quasi triumphale praecinitur, quoniam, uictis gentibus uel Iudaeis praeuaricatoribus, templum est (*P*, *om*. est) cum sacris ritibus instauratum. (*b*) Item, legendus ad lectionem (*P*, lectio) Actus Apostolorum, postquam ascendit Christus ad Patrem.

Introduction. [1] *V*, and he; [2] hi; [3] *Th*. (*Notes*), *wrongly reads* by.

Text. 1. *MS*. *Th*. heowað (*for* heofað).

2. For þām hē ys swȳþe hēah God, and swȳþe andrysnlīc, and swīþe micel Cyningc ofer ealle ōðre godas.
3. Hē ūs underþēodde ūre folc, and orlega þēoda hē ālēde under ūre fēt.
4. Hē ūs gecēas him tō yrfeweardnesse, and Iacobes cynn þæt hē lufode.
5. Drihten āstāh mid wynsume sange and mid bȳmena stemne.
6. Ac singað ūrum Gode, and heriað hine; singað, singað, and heriað ūrne Cyning; singað, and heriað hine.
7. For þām hē ys God, and Cyningc ealre eorðan; singað, and heriað hine wīslīce.
8. Dryhten rīxað ofer eall cynrynu; Drihten sit ofer his ðām hālgan setle.
9. Þā ealdormen ealre eorðan becumað tō Abrahames Gode, and bēoð him underðȳdde; for þām hē oferswīðde þā strangan kyningcgas ofer eorðan, þā þe wæron ūp āhæfene swā þās godas.

Text. 3. *Th.* orlege.

PSALMUS XLVII

[figura] æccclesie [in] hierusalem future

Dauid sang þysne seofon and tēowertigoþan sealm, mycliende þone wundorlīcan [1] sige Godes þe hē þā and oftor ǣr dyde, hū hrædlīce hē oferswīðde swā ofermōde kyningas. And ēac hē lærde ælcne man þe geswære and ofercumen and eft gefriðod [*byð* [2]], þæt hē swā ylce Gode þancode and his anweald herede. And þæt ylce hē wītgode be Crīste, þæt hē þæt ylce sceolde cweðan tō his Fæder æfter ðǣre ǣriste.

1. Mycel ys sē Drihten ūre God, and swȳþe tō herianne on þǣre byrig ūres Drihtnes and on his þām hālgan munte.
2. Hē tōbrædde blisse ofer ealle ūre eorþan; sīo mycle burh þæs myclan kyninges is āset on þā norðhealfe þæs muntes Syon.
3. Sē God ys cūð on þǣre byrig, for þām hē hire symle fultumað.
4. Ēalā hwæt, gē sāwon hū egeslīce gegaderode wæron eorðkyningas, and hū hī tōgædere cōmon.
5. And sōna swā hī gesāwon Godes wundru hȳ wæron wundriende, and wæran gedrēfde, and wæran styriende and onwende for þām ege and fyrhto þe hī gegripon.

Ps. xlvii. *Argumentum.* (*a*) Aestimatione hominum ignorantium Deum ex his quae in ciuitate operatus est magnus apparuit. (*b*) Item, legendus est ad Apocalypsin (*T*, Apocalypsim) Ioannis, figura ecclesiae in Hierusalem futurae.

Introduction. [1] *Th.* wunderlican; [2] *MS. om.* byð, *Th.* byð.

6. For þām him cōm swā hrædlīc sār and wracu swā þām cennendan wīfe cymð færlīc sār; and hȳ wæron gebrytte swā hrædlīce swā swā hradu ȳst windes scip tōbrycð on þām sandum, nēah þære byrig þe Tarsit hātte, sēo is on þām lande þe Cilicia hātte.

7. Swā swā wē gēogēare hȳrdon þæt God dyde be ūrum fæderum, swā wē gesēoð nū þæt hē dēð be ūs on þæs Godes byrig þe myclu wundru wyrcð, þæt ys on ūres Godes byrig þe hē gestaþelode on ēcnesse.

8. Wē onfōð, Drihten, þīnre mildheortnesse, on middum þīnum temple.

9. Swā swā þīn nama is tōbræd and gemyclad geond ealle eorðan, swā ys ēac þīn lof; þīn swīðre hand is full rihtwīsnesse.

10. Blissie nu Syon sē munt, and fægnie Iudea cyn, for þīnum dōmum, Drihten.

11. Hweorfað ymb Sion, and gāð ofer þone weall Hierusalem and ymbūtan heriað God mid *ælces* cynnes heringe, and lufiað hine and secgað his wundru on þām torrum and on þām wīghūsum þære byrig; and fæstniað ēower mōd on his wundrum, and dælað hire weorðias swīðe rihte, and secgað swylc wundru ēowrum gingrum, þæt hȳ hȳ mægen eft secgan of cynne on cynn.

Text. 11. *MS. Th.* alces.

12. For þām hē is ūre God on ēcnesse and on weorulda woruld; and hē rǣt ūs and recð on weorulda weorld.

PSALMUS XLVIII

ITEM, UOX AECCLESIE SUPER LAZARO ET DIUITE PURPURATO

Dauid sang þysne eahta and fēowertigoðan sealm, on þām hē lǣrde ealle men,[1] ge on his dagum ge æfter his dagum, þæt hȳ hȳ ūpp ne āhōfen for heora welum, and þæt hȳ ongēaton þæt hī ne mihton þā welan mid him lǣdan heonon of weorulde; and ēac hē lǣrde þæt þā ðearfan hȳ ne forðōhton, nē ne wēnden þæt God heora ne rōhte. And ēac hē witgode þæt ealle rihtwīse menn sceoldon þæt ylce lǣran; and ēac þæt Crīst wolde þæt ylce lǣran þonne hē cōme.

1. Gehȳrað nū þās word, ealle þēoda; and onfōð heora mid ēowrum ēarum, ealle þā þe eorðan būiað,
2. and ealle þā þe þǣr on ācende synt, and eall manna bearn, ǣgðer ge welige ge hēane.
3. Mīn mūð wile sprecan wīsdōm, and sēo smēaung mīnre heortan foreþancolnesse.
4. Ic onhylde mīn ēaran tō þām bīspellum þæs

Ps. xlviii. *Argumentum.* (*a*) Communis exhortatio ad omnes homines dirigitur ne saeculi diuitias magni pendant sed pro his potius, si forte adfluant, Deo gratias referant easque pro aeterna requie dispensent. (*b*) Item, uox ecclesiae super Lazaro et diuite purpurato. (*Rubric. MS.* diuitie, *Th.* divite).

Introduction. [1] *Th.* menn.

ðe mē innan lærð; and ic secge on þȳs sealme hwæs ic wylle āscian,

5. and hwæt ic ondrǣde on þǣm yflan dagum; þæt is unrihtwīsnes mīnra hōa and ealles mīnes flǣsces, sīo mē hæfð ūtan behrincged.

6. Ongitan nū, þā þe trūwiað heora āgenum mægene, and þǣre mycelnesse hiora spēda gylpað and wuldraþ:

7. þæt nān brōðor ōþres sāwle nele ālȳsan of helle, nē ne mæg, þēah hē wylle, gif hē sylf nānwuht nyle, nē ne dēð tō goode þā hwīle þe hē hēr byð. Gylde for þȳ him sylf and ālȳse his sāwle þā hwȳle ðe hē hēr sȳ; for þām sē brōðor oþþe nyle oððe ne mæg, gif hē sylf nā ne onginð tō tilianne þæt hē þæt weorð āgife tō ālȳsnesse his sāwle; ac þæt ys wyrse þæt full nēah ælc mann þæs tiolað, fram þǣm anginne his līfes oþ *þone* ende, hū hē on ēcnesse swincan mæge;

8. and næfð nǣnne forðanc be his dēaðe, þonne hē gesyhð þā welegan and þā weoruldwīsan sweltan; sē unwīsa and sē dysega forweorþað him ætsamne,

9. and lǣfað fremdum heora ǣhte; þēah hȳ gesibbe hæbben, hȳ *bēoð* him swȳðe fremde þonne hī nān good æfter him ne dōð; ac heora byrgen byð heora hūs on ēcnesse,

Text. 7. *MS. Th.* þæne (*for* þone). 9. *MS. Th.* beð (*for* beoð).

10. and heora geteld of cynne on cynn; and hī nemnaþ hiora land and hiora tūnas be heora naman.
11. Þā hwīle þe mon on āre and on anwealde byþ, næfþ hē full nēah nān andgyt nānes goodes, ac *onhyreþ* dysegum nēatum, swā hī ēac bēoþ him swȳþe gelīce.
12. Ac þēs weg and þēos orsorgnes þyses andweardan līfes him fet wītu on þām tōweardan; for þām hēo on lāst tiliaþ tō cwēmanne Gode and mannum mid wordum næs mid weorcum; nē furþum gearone willan nabbaþ tō þām weorce.
13. Mid swylcum monnum byþ hell gefylled swā swā fald mid scēapum; and sē dēaþ hȳ forswylcþ on ēcnesse.
14. And sōna on þām ylcan morgene þā rihtwīsan heora wealdaþ, and hyra fultum and hyra anweald forealdaþ on helle, for þæm hȳ bēoþ ādrifene of heora wuldre.
15. Ac God þēah ālȳst mīne sāwle of helle handa; þēah ic þyder cume, þonne hē mē underfēhþ.
16. Ne wundrige gē nā, nē ne andgiaþ on þone welegan, þēah hē welig sēo geworden, and þēah gemanigfealdod sȳ þæt wuldor his hūses.
17. For þām þe hē þyder ne lǣt þæt eall mid

Text. 11. *Th.* godes; *MS.* onhyred, *Th.* onhyreþ. — 12. *Th.* set (*for* fet). — 16. *MS.* nane ne, *Th.* na ne.

him þonne hē heonan færþ, nē hit him æfter þyder ne færeð.
18. For þǣm hē hæfde his heofonrīce hēr on eorðan, þā him nānes willan næs forwyrnd hēr, nē nānes lustes on þysse weorulde; for ðām hē nyste him nǣnne þanc, nē Gode nē mannum, þæs ðe [*hē*] him sealde, syððan hē hit hæfde, būtan þā āne hwīle þe hit him man sealde.
19. For þǣm hē færð *þǣr* his foregengan bēoð, þæt is tō helle, þǣr hē nǣfre nān lēoht ne gesyhð.
20. Ac þās sprǣce ne ongit nā swylc mann, þonne hē byð on welan and on weorðscipe, and onhyreð þonne dysegum nēatum, and byð him swīðe gelīc geworden.

PSALMUS XLIX.

DAUID DICIT AD INCREPANDUM PECCATORES.

Dauid sang þysne nigen and tēowertigoðan[1] sealm be *ǣgþrum*[2] tōcyme Crīstes; on þām sealme[3] hē cȳdde hū

Text. 18. *MS. om.* he, *Th.* he. — 19. *MS.* þæs (*for* þær, *first time*), *Th.* þær.

Ps. xlix. *Argumentum.* (*a*) In priore psalmo ad omnes homines sermonem direxit; nunc ad Iudaeos loquitur, consternare uolens et emendare peccantes, qui uirtutum negligentes solas curarent hostias; quod totum exsequitur terribiliore suggestu, quasi tribunal iudiciale describens, ut sit tota compellatio Dei plena terroris. (*b*) Item, legendus ad Euangelium Matthaei.

Introduction. [1]*V* [feo]wertu[goðan]; [2]*MS.* ægrum, *Th.* ægþrum, *V*, ag[þrum]; [3]*MS. erasure of about twelve letters' length after* sealme.

egeslīce Crīst þrēatode Iudeas, and ealle heora gelīcan þe þæt ylce dōð þæt hȳ dydon, for þām hȳ[4] sealdon *ælmessan*[5] and ofredon Gode heora nȳtenu, næs hȳ[6] sylfe.

1. Dryhtna Dryhten wæs sprecende þæt hē wolde cuman tō eorðan, swā hē eft dyde, and cliopode eorðlīce men tō gelēafan.
2. Fram sunnan ūpgange oð hire setlgang of Sion ārās sē wlite his andwlitan.
3. And eft cymð sē ylca God swīðe openlīce, þæt ys ūre God; and hē þonne nāht ne swugað.
4. Fȳr byrnð for his ansȳne, and ymb hine ūtan strange stormas.
5. And hē cleopað tō þæm heofone; hæt hine þæt hē hine fealde swā swā bōc; and hē bebyt þære eorðan þæt hēo tōdæle hyre folc,
6. and gegadrie on þā swȳðran hand his hālgan, þā þe hēoldon his bebodu ofer ælcere offrunga.
7. Heofonas bodiað his rihtwīsnesse, for þām sē God is dēmend;
8. and þonne cwyð tō him, Gehȳrað nū, mīn folc; ic sprece tō ēow, Israelum, and ic ēow secge sōðlīce, for þām ic eom Drihten ēower God:

Introduction. [4]*V*, hi; [5]*MS.* ælmesan, *Th.* ælmessan, *V*, [ælm]essan; [6]*V*, hi.
Text. 1. *Th.* menn.

9. Ne þrēage ic ēow nā æfter offrunga; for ðām ēowra offrunga synt symle beforan mīnre ansỹne.
10. Ne onfō ic nā of ēowrum hūse cealfas, nē of ēowrum heordum buccan.
11. For þām mīn synt ealra wuda wildēor, and ealra dūna cēap and nỹtenu and oxan.
12. Ic can ealle heofones fugelas, and eall eorþan wlite is mid mē.
13. Gif mē hingreð, ne seofige ic þæt nā tō ēow; for ðām mīn ís eall *eorðan* ymbhwyrft and eall hyre innuncg.
14. Wēne gē þæt ic ete þǣra fēarra flǣsc, oþþe þāra buccena blōd drince?
15. Ac ofriað Gode þā offrunge lofes, and gyldað þām Hỹhstan ēower gehāt.
16. And cleopiað tō mē on þām dagum ēowra earfoða; þonne gefriðie ic ēow, and gē weorðiað mē.
17. Ac tō þām synfullan cwyð God, For hwỹ bodast þū mīne rihtwīsnesse? oððe for hwỹ onfēhst þū on þīnne fūlan mūð mīne æ?
18. For þæm þū hatodest symle leornunga, and forwurpe mīn word symle under bæc fram þē.
19. Gif þū gesāwe þēof, þū urne mid him, næs nā ongēan hine; and þū dydest þē tō þām wōhhæmendum.

Text. 9. *Th.* eowre.—13. *MS.* earðan, *Th.* eorðan. — 16. *Th.* cleopað; *Th.* (*Notes*), *wrongly reports* gefriðe.

20. þīn mūð wæs symle ful unrihtes, and þīn tunge ontȳnde fācn.
21. þū sǽte ongēan þīnne [*brōþor*] and tǽldest hine; and worhtest wrōhte betwuh þē and þīnre mōdor suna ōðrum.
22. Eall þis yfel þū dydest, and ic swugode and þolode swylce ic hit nyste; þū rǽswedest swīðe unryhte þæt ic wære þīn gelīca, swylce ic ne meahte þē forgyldan swylces edlēan.
23. Ic þē þrēage nū, and stǽle beforan þē, and þē cȳðe eal þās yflu. Gehȳrað nū ðiss, and ongytað ealle þā þe Godes forgytað, þȳ lǽs hē ēow gegrīpe; for þām nys nān ōþer þe ēow mæge gefriðian of his handa.
24. Sēo ofrung lofes mē līcað swīðost, and mē ēac swȳðost weorþað; and on þǽre offrunga is sē rihtwīsa weg, on þǽre ic getǽce Godes hǽlo eallum þām þe swā dōð.

Text. 21. *MS. om.* broþor, *Th.* broþor.

PSALMUS L

UOX DAUID AD POENITENTIAM

Dauid sang þysne [1] fīftigoðan sealm, hrēowsiende [2] for ðām ærendum þe Nathan sē wītga [3] him sǣde; þæt [4] wæs þæt hē hæfde gesyngod wiþ Ureus þone Cyðþiscan,[5] þā hē hine beswāc for his wīfes þingum, þære nama wæs Bersabe. And *ēac* [6] hē wītgode on þām sealme be Israela [7] folce, hū hȳ sceoldon hrēowsian hyra hæftnȳd on Babilonia. And ēac be Sancte Paule þām apostole [8] and be ælcum rihtwīsum men hē wītgode, hū hȳ sceoldon syngian and eft hrēowsian. Hē cwæð:

1. Miltsa mē, Drihten, æfter þīnre mycelan mildheortnesse.
2. And æfter þære menigu þīnra mildheortnessa ādīlega mīne unrihtwīsnessa.
3. And āðweah mē clænran from mīnum unrihtwīsnessum þonne ic ær ðysse scylde wæs; and of þysse scamlēasan scylde geclænsa mē.
4. For þām mīne unrihtwīsnessa ic ongyte, and mīna synna bēoð symle beforan mē on mīnum gemynde.
5. Wiþ þē ænne ic gesyngode, and ic dyde yfel

Ps. L. *Argumentum.* (*a*) Sub occasione paenitentiae suae (*B, T, om.* suae) qualiter populus in Babylone captiuus paenitere debeat ostendit. (*b*) Item, in Actus (*M,* Actis) Apostolorum, ubi Paulus eligitur; et uox Pauli paenitentis.

Introduction. [1] *V,* þisne; [2] [hreowsi]gende; [3] witiga; [4] þæt he wæs (*sic*); [5] ciði[sca]n; [6] *MS. Th.* heac, *V,* eac; [7] *V,* [isra]hela; [8] *MS.* apte, *Th.* Apostle. — *MS. V, no Introductions after Psalm l.*

Text. 4. *Th.* unrihtwisnesse; *Th.* mine (*for* mina).

beforan ðē; wið þē ænne ic sceal þæt bētan, for þæm þū āna eart rihtwīs, and oferswīðest ealle þonne ðū dēmst.

6. Nis hit nān wundor, þēah þū sȳ gōd, and ic yfel; for ðām þū wāst þæt ic wæs mid unrihtwīsnesse onfangen, and *mīn* mōdor mē gebær mid synne.

7. Ic wāt þæt þū symle lufast rihtwīsnesse, and mē sealdest *mænega* gyfa ðīnes wīsdōmes; þā gyfa synt beheleda and uncūþa manegum ōðrum.

8. Ac bespreng mē nū mid þīnum hāligdōme, swā swā mid ysopon, þæt ic bēo geclænsod; and āðweah mē þæt ic sȳ hwītra þonne snāw.

9. Syle mīnre gehȳrnesse gefēan and blisse, þæt ic gehȳre þæt ic wylle, and ēac ōðre gehȳron be mē þæt þæt ic wilnige, swā swā hȳ ær gehȳrdon þæt þæt ic nolde; þæt þonne mæge unrōte mōd blissian.

* * * * * *

Text. 6. *MS.* mi, *Th.* min. — 7. *MS. Th.* mægena; *Th.* behelede and uncuþe. — 9. *MS.* þæt þæt (*first time; second* þæt *above the line*). *MS. fol. 63b ends with verse 9; fol. 64a begins within the poetical rendering of verse 6 of Psalm li* (*Grein-Wülker, iii, 332*); *an intermediate folio has been lost; it contained the close of the Prose Version and the beginning of the Poetic Version, separated, probably, by a picture, or an illumination, to mark the boundary of the adjacent 'fifties.'*

Appendix

RUBRICS AND ARGUMENTA CONTINUED

The remaining Rubrics (Ps. LI–CL) of the 'Paris Psalter' and the corresponding *Argumenta* are here edited in conformity with those belonging to the West-Saxon Psalms.

PSALMUS LI.

Argumentum. (*a*) Contra uerba Rapsacis (*B*, Rhapsacis, *M*, Rabsacis) potest cantatum intelligi. (*b*) Aliter, uox Christi ad Iudam traditorem. (*Rubric, lost.*)

PSALMUS LII

INCREPAT IUDEOS INCREDULOS NEGANTES DEUM

Argumentum. (*a*) Et hic psalmus Rapsacen (*B*, Rhapsacen, *M*, Rabsacen) percutit. (*b*) Aliter, increpat Iudaeos incredulos operibus negantes Deum; legendus ad Euangelium Matthaei.

PSALMUS LIII

UOX CHRISTI AD PATREM

Argumentum. (*a*) Ex persona Ezechiae obsessi potest intelligi. (*b*) Aliter, uox Christi ad Patrem, uel cuiuslibet fidelis auxilium Dei contra uitia flagitantis.

PSALMUS LIV

FIDELIS QUISPIAM [CONTRA] UITIA CARNIS

Argumentum. (*a*) Ex persona Oniae sacerdotis sponte Aegyptum petentis psalmus iste depromitur, quando Iason propinquus eius sed honoris et uitae illius aemulus ab Antiocho Seleuci filio pontificatum redemit, ea conditione, ut omnes Iudaeos in gentilium scita traduceret; ipse uero Onias, constructo in Aegypto altari, ritus sacros, quos Hierusolymis Iason profanauerat, cum Iudaeis qui inueniri (*P*, *B*, inuenire) potuerant antistes deuotus instaurauit. (*b*) Aliter, fidelis quispiam contra uitia carnis et ipsam carnem deprecatur.

PSALMUS LV

UOX CHRISTI AD PATREM

Argumentum. (*a*) Machabaeorum supplicatio quando in ultionem legis coniurantes tam praeuaricatores ciues quam etiam hostes expugnare tentabant. (*b*) Aliter, uox Christi ad Patrem. (*c*) Item, Arnobius: Si tenuerint te Allophyli et a sanctis cogitationibus te longe fecerint, clama ad Dominum dicens, Miserere mei, Domine, quoniam conculcauit me homo, homo utique exterior; per te enim agit contra te, per ipsum tota die pugnant contra te inimici tui.

PSALMUS LVI

UOX DAUID QUANDO FUGIEBAT A FACIE SAUL

Argumentum. (*a*) Et hic Machabaeorum; uerum, incipiente iam uictoria, laetabunda formatur oratio. (*b*) Item, uox Pauli post resurrectionem. (*c*) Item, Arnobius: Cum fugeris (*Blanch.* fugiens) a facie principis huius mundi, persequentis te sicut Saul persequebatur Dauid, speluncam pete, id est ita te constitue ut ab inimico tuo inueniri non possis, et tu quidem inimicum tuum inter manus habeas, ille uero te non uideat; hoc enim eueniet si ex toto corde dicas Deo, In umbra alarum tuarum spero (*B*, *T*, sperabo, *but Arnobius and P*, spero). (*Rubric. Th.* fugierat.)

PSALMUS LVII

PROPHETA DE SENIORIBUS IUDEORUM DICIT

Argumentum. (*a*) Crescente in dies fama et uictoria Machabaeorum, quidam se illis inimici fraudulentes (*B*, *T*, fraudulenti) admiscebant, a quibus et Ionathas Simonque cum filiis sunt interempti; hos ergo psalmus iste redarguit. (*b*) Aliter, propheta de senioribus Iudaeorum dicit.

PSALMUS LVIII

UOX CHRISTI AD PATREM DE IUDEIS

Argumentum. (*a*) Hic etiam (*P*, et) psalmus in personam (*T*, persona) Machabaeorum formatur. (*c*) Item, Arnobius: Quando domus corporis tui a principe huius mundi custodiri praecipitur, ut capiaris et interficiaris gladio cuiuscunque peccati, ex totis uisceribus (*B*, *T*, uiribus, *but Arnobius and P*, uisceribus) exclama, Eripe me de inimicis meis, Deus meus.

PSALMUS LIX

UOX APOSTOLI QUANDO CHRISTUS PASSUS EST

Argumentum. (*a*) Per occasionem suae uictoriae Machabaeorum quoque triumphas (*B*, *T*, triumphans, *M*, triumphos) praedicit. (*b*) Aliter, uox apostolorum quando Christus passus est.

PSALMUS LX

EX PERSONA POPULI IN BABILONIA

Argumentum. (*a*) Ex persona populi in Babylone positi et pro sua libertate deprecantis psalmus iste componitur, cui (*T*, cum) tamen spem nutrierat reuersionis in patriam.

PSALMUS LXI

UOX CHRISTI DE PASSIONE

Argumentum. (*a*) Uerba Machabaeorum quando ab Antiocho sacrificare et profanari cogebantur (*P*, *B*, cogebant, *M*, cogebantur). (*b*) Aliter, uox Christi de passione.

PSALMUS LXII

EX PERSONA EORUM CANITUR . . .

Argumentum. (*a*) Ex persona eorum canitur qui meritis (*Blanch.* mentis) eminentiores in Babylone degebant.

PSALMUS LXIII

UOX MARTIRUM CRISTI

Argumentum. (*a*) De seipso (*T*, ipso) Dauid cecinit cum Saulis persecutionibus laboraret. (*b*) Aliter, uox martyrum Christi.

PSALMUS LXIV

UOX AECCLESIE ANTE BAPTISMUM

Argumentum. (*a*) Reditum populi de Babylone praedicit, ex persona reuertentium loquens. (*b*) Aliter, uox ecclesiae ante baptismum.

PSALMUS LXV

UOX CRISTI, ET APOSTOLORUM AD POPULUM

Argumentum. (*a*) Et hic reditum populi designat, uerum ex persona illorum loquens qui inter eos erant (*B*, *T*, *om.* erant) meritis

(*B*, merita, *M*, *T*, merito) celsiores, cum superius carmen totius populi preces et uota contineat. (*b*) Aliter, uox apostolorum ad populum.

PSALMUS LXVI

SACERDOTES POPULO BENEDICEBANT EX . . .

Argumentum. (*a*) Hoc quoque carmine reditus populi ex Babylone praedicitur, in quo iisdem uerbis reuersorum alacritas indicatur quibus ut sacerdotes populo benedicerent lege scriptum est.

PSALMUS LXVII

PROPHETA RESURRECTIONEM CHRISTI . . .

Argumentum. (*a*) Cum arcam testamenti post crebras migrationes tandem Dauid ad se grandi exsultationis ambitu transferret, carmen hoc cecinit, memorque itineris illius et transductionis quondam in heremo, quasi ex persona principum illius temporis psalmum composuit, ipsum uersum in capite ponens quem et Moses (*B*, *T*, Moyses) tunc quoties in signum profectionis arca mouebatur decantare solebat. (*b*) Aliter, propheta resurrectionem Christi et posteriores glorias adnuntiat. (*Rubric. MS. Th.* prophete.)

PSALMUS LXVIII

UOX CRISTI CUM PATERETUR

Argumentum. (*a*) Machabaeorum personis causisque conueniens aptatur oratio. (*b*) Aliter, legendus ad lectionem Ionae prophetae et ad Euangelium Iohannis; uox Christi cum pateretur.

PSALMUS LXIX

UOX CHRISTI AD PATREM

Argumentum. (*a*) In discrimen regni salutisque deductus a filio psalmum hunc orationis uice composuit. (*b*) Aliter, uox Christi, uel

ecclesiae ad Dominum. (*c*) Item, quod titulus scriptus est, In rememoratione quod saluum fecerit eum Dominus, superioris psalmi mentionem facit, ubi ait, Saluum me fac, Deus.

PSALMUS LXX

UOX CRISTI AD PATREM

Argumentum. (*a*) Praedicit ea quae erat populus in Babylone passurus et haec ad emendationem uentura, simul et (*B*, *T* etiam) reditum promittens. (*b*) Aliter, uox Christi ad Patrem.

PSALMUS LXXI

UOX AECCLESIE DE CRISTO AD DOMINUM

Argumentum. (*a*) Hic psalmus non simpliciter in Salomonem, sed propter communem populi prosperitatem, quae erat cum regis felicitate coniuncta, et in Salomonem canitur. (*b*) Aliter, uox ecclesiae de Christo ad Dominum.

PSALMUS LXXII

UOX CRISTI AD PATREM DE IUDEIS

Argumentum. (*a*) Qua expostulatione populus in Babylone captiuus aduersus prouidentiam usus sit indicatur, et quod pro exploratione uirtutis in hac uita plerumque iusti cruciantur (*T*, crucientur), nec non inopinatis aliquoties successibus attolluntur (*B*, *T*, attollantur, *M*, attolluntur). (*b*) Aliter, uox Christi ad Patrem de Iudaeis.

PSALMUS LXXIII

MACHABEORUM PERICULA NARRANTUR ET PRECES . . .

Argumentum. (*a*) Machabaeorum et pericula narrantur et preces connectuntur. (*Rubric. MS.* et pretes, *Th. om.*)

PSALMUS LXXIV.

UOX CRISTI DE IUDICIO FUTURO

Argumentum. (*a*) Post uictoriam de Sennacherib ex totius populi persona redduntur officia uotaque gratiarum. (*b*) Aliter, uox Christi de iudicio futuro (*B*, *T*, *om.* Aliter . . . futuro).

PSALMUS LXXV.

UOX ECCLESIE AD CRISTUM

Argumentum. (*a*) Ut supra. (*b*) Aliter, uox ecclesiae ad Christum.

PSALMUS LXXVI

UOX CRISTI AD PATREM

Argumentum. (*a*) Praedicit ea quae erat populus in Babylone passurus et qualiter pro his ipsis (*T*, ipsius) libere querimoniam facturus, sicut et in lxxii. psalmo. (*b*) Aliter, uox Christi ad Patrem.

PSALMUS LXXVII

UOX CRISTI DE IUDEIS

Argumentum. (*a*) Uirtutis studia legisque custodiam propheta populo commendans hunc psalmum composuit, in quo monet ut Deum reuerenter metuant qui (*P*, *M*, quo) sanctiones legis suae beneficiorum largitate praeuenerit, ut hi qui iam erant obnoxii facilius subderentur ; postremo hortatur ut seruent intenta mente concordiam. (*b*) Aliter, uox Christi de Iudaeis.

PSALMUS LXXVIII

LXXVIII. UOX APOSTOLORUM POST PASSIONEM CRISTI

Argumentum. (*a*) In persona (*P*, personam) Machabaeorum canitur, qui sub Antiocho Epiphane patrias leges moeniaque, patre Mathatia (*M*, Matathia) auctore, ultimis coacti malis defendere aggressi sunt. (*b*) Aliter, uox apostolorum post (*B*, *T*, *om.* post, *M*, in) passionem (*M*, passione) Christi; aliter, anima poenitens contra pessimos uicinos, id est daemones, Deo supplicat. (*Rubric. Th. om. numeral; and so always.*)

PSALMUS LXXIX

UOX APOSTOLORUM PRO AECCLESIA ET CHRISTO AD PATREM

Argumentum. (*a*) Et hic Machabaeorum preces resonant ut Dominus consueta beneficia non subtrahat. (*b*) Aliter, uox apostolorum de ecclesia ad Dominum. (*Rubric. Th.* Christi.)

PSALMUS LXXX

Argumentum. (*a*) Reditum populi de Babylone praedicens, omnes ad gratiarum prouocat actionem; torcularia autem titulo praenotauit quibus uel ipsi (*P*, ipsa) afflicti uel eorum sunt hostes attriti. (*b*) Aliter, uox apostolorum ad Pentecosten. (*c*) Item, Arnobius: In lxxix. psalmo uinea reparatur, et in lxxx. pro torcularibus agitur, Exsultate Deo, quia resurrexit uinea eius, surrexit enim quem exterminauit incredulus populus; ipsum utique exterminauit qui dixit, Ego sum uitis uera. (*Rubric, lost.*)

PSALMUS LXXXI

PSALMUS ASAPH. UOX ECCLESIE AD IUDEOS

Argumentum. (*a*) Culpantur hi qui declinant in malitiam et inter iurgantes aequi iudices esse dissimulant. (*b*) Aliter, uox ecclesiae de Iudaeis.

PSALMUS LXXXII

UOX ECCLESIAE AD DOMINUM DE IUDEIS

Argumentum. (*a*) Contra gentium perfidiam deprecatur quae Machabaeorum gloriae (*B*, *T*, gloriam) inuidentes religiose coepta destruere cum totius populi interitu conabantur (*P*, conbantur). (*b*) Aliter, uox ecclesiae ad Dominum de Iudaeis, et de uitiis hominum.

PSALMUS LXXXIII

UOX CHRISTI AD PATREM DE HIS QUI FIDEM SUNT CONSECUTI

Argumentum. (*a*) Reuersos de Babylone praedicit quasi loca omnia circuire, ac recordari priscae solemnitatis, desideratorumque per multos annos locorum uix aliquando posse consideratione satiari. (*b*) Aliter, uox Christi ad Patrem (*B*, *T*, *om.* ad Patrem) de ecclesia. (*Rubric. Th.* eidem *for* fidem.)

PSALMUS LXXXIV

UOX APOSTOLICA DE NOUELLO POPULO AD DOMINUM

Argumentum. (*a*) Et hic quoque, reditum (*B*, *T*, reditus) quasi ex persona ipsius populi rogans, ut edicta regalia de reuersione captiuorum diuinae gratiae accensione (*T*, accessione) firmentur. (*b*) Aliter, uox apostolica ad nouellum populum.

PSALMUS LXXXV

LXXXV. UOX CHRISTI AD PATREM. ORATIO IPSI DAUID

Argumentum. (*a*) Ipse Dauid in angustia positus orat; potest et Ezechiae conuenire ab Assyriis obsesso. (*b*) Aliter, uox Christi ad Patrem.

PSALMUS LXXXVI

IN FINEM FILIIS CHORE PSALMUS CANTICI. UOX APOSTOLICA DE ECCLESIA

Argumentum. (*a*) Praecaptis decem tribubus, Assyrii quamuis obsidere (*B*, *T*, obsiderent) Hierusalem non tamen debellare potuerunt (*P*, potuerint). (*b*) Aliter, uox apostolica de ecclesia.

PSALMUS LXXXVII

UOX CHRISTI DE PASSIONE SUA AD PATREM. LXXXVII

Argumentum. (*b*) Aliter, uox Christi de passione sua ad Patrem (*P*, *B*, *T lack the a-section*, *Blanch. inappropriately*, Ut supra).

PSALMUS LXXXVIII

LXXXVIII. UOX CHRISTI AD PATREM DE IUDAEIS

Argumentum. (*a*) Praedicit captiuos in Babylone, nihil quidem de meritis propriis sed de promissionibus ad Dauid Domini, conuenire ut qui genus omne Iudaeorum uel reges illius se custodire promiserat sponsionis fidem rebus implere dignetur, in honorem regum populum (*B*, *T*, populos) protegendo. (*b*) Aliter (*B*, *T*, uel), uox Christi ad Patrem de Iudaeis. (*c*) Aliter, de tempore illo quo numeratus est populus historia (*P*, historice, *B*, historiae, *Arnobius and T*, historia) canitur.

PSALMUS LXXXIX

UOX APOSTOLICA AD DOMINUM

Argumentum. (*a*) Solutio captiuitatis a Domino postulatur, ubi tam efficax supplicatio funditur ut Mosi (*B*, *T*, Moysi) esse uideatur. (*b*) Uox apostolorum ad Dominum (*B*, *T*, Patrem).

PSALMUS XC

UBI TEMPTATUR CRISTUS ; UOX ECCLESIAE AD DOMINUM

Argumentum. (*a*) Pro uictoria Ezechiae de Assyriis cantatur. (*b*) Aliter, legendum ad euangelium Marci, ubi temptatur (*B*, *T*, tentatur) Christus ; uox ecclesiae ad Dominum. (*Rubric. Th.* tentatur ; *Th.* (*Notes*), *wrongly reads* Christum ; *MS.* ecclesia, *Th.* Ecclesiae.)

PSALMUS XCI

UOX AECCLESIAE

Argumentum. (*a*) Assyriis sub Ezechia uictis, multi gratias agunt. (*b*) Aliter, uox ecclesiae.

PSALMUS XCII

UOX POPULI REDDITUM DE BABILONIA .

Argumentum. (*a*) Reditum de Babylone praedicens solito narrationis schemate carmen exornat, quo diuina latius commendentur et explicentur (*P*, *B*, plicentur) auxilia ; quod autem (*B*, *T*, *om.* autem) ait in titulo, Quoniam inhabitata est terra, significat captiuitate laxata ; uerum notandum quia et iste et praecedens psalmus apud Hebraeos anepigraphus est, id est inscriptione carens. (*Rubric. MS.* Babiloniae, *Th.* Babylonia.)

PSALMUS XCIII

UOX AECCLESIAE AD DOMINUM DE IUDEIS

Argumentum. (*a*) Enumeratis malis quae uictor Chaldaeus ingessit, adiungitur oratio uicti capti et transmigrati populi. (*b*) Aliter, uox ecclesiae de Iudaeis ad Dominum. (*Rubric. MS.* aecclesia, *Th.* Ecclesiae.)

PSALMUS XCIV

UOX AECCLESIAE

Argumentum. (*a*) Praedicens ea quae uel de Babylone exeunti uel in Babylone posito contigerunt, in principio psalmi omnes ad gratiarum uocat actionem, deinde exemplo rerum praeteritarum utilitatem exorationis (*T*, exhortationis) inducit. (*b*) Aliter, uox ecclesiae poenitentiam suadentis.

PSALMUS XCV

UOX ECCLESIAE

Argumentum. (*a*) Ob reditum de Babylone gratiarum actio celebratur. (*b*) Aliter, uox ecclesiae uocantis. (*c*) Item, qui (*M*, quae) in praecedente psalmo destructam domum nostram fleuimus, id est regulam disciplinae, hic de reparata gratulemur. (*Rubric. MS.* ecclesia, *Th.* Ecclesiae.)

PSALMUS XCVI

ALLELUIA. UOX ECCLESIE AD ADUENTUM CRISTI

Argumentum. (*a*) Triumphus de Babyloniis (*B*, *T*, Babylonis) et de reditu populi gratiarum actio geritur, ubi solito schemate regnantis Dei pompa describitur. (*b*) Aliter, uox ecclesiae ad aduentum Christi (*B*, *T*, Domini).

PSALMUS XCVII

Argumentum. (*a*) Soluta captiuitate, iungitur exhortatio deuotae in Domino obseruantiae ; solito sane schemate patratae (*B*, *T*, paratae) de Babyloniis (*P*, Babylonis) uictoriae pompa describitur. (*b*) Aliter, uox ecclesiae ad Dominum et apostolos. (*Rubric*, *lost.*)

PSALMUS XCVIII

UOX APOSTOLORUM AD POPULUM

Argumentum. (*a*) Ut supra. (*b*) Aliter, uox apostolorum ad populum.

PSALMUS XCIX

UOX APOSTOLORUM

Argumentum. (*a*) Tanquam reductos iam de Babylone et in proprio habitantes solo, relaturos gratias Dei templum hortatur intrare; curat autem frequenti praedicatione atque exhortamento ut illis et desperationem (*P*, disperationem) reuertendi et incuriam gratias agendi sedulus monitor (*B*, monetur, *T*, moneatur) et propheta certus eripiat. (*b*) Aliter, uox apostolorum ad populum.

PSALMUS C

UOX CRISTI AD PATREM

Argumentum. (*a*) Ex persona iustorum in Babylone captiuorum (*B*, *T*, *om.* captiuorum) canitur, praedicunturque ea quae singulis pro conscientia uirtutis (*B*, *T*, *om.* uirtutis) suae (*P*, suae et) tribulationis tempore conuenirent. (*b*) Aliter (*P*, *om.* aliter), uox Christi ad Patrem de *requie* (*P*, reliquae, *B*, *T*, reliquiis, *but Thomasius's Collectio*, requie) sanctorum.

PSALMUS CI

UOX CHRISTI AD PATREM

Argumentum. (*a*) Babyloniae (*B*, *T*, Babylonicae) captiuitatis praedictis aerumnis, tristibus etiam laeta, id est spem reuersionis, adiungit. (*b*) Aliter, uox Christi, et ecclesiae cum ascendisset Christus, ad Patrem.

PSALMUS CII

UOX AECCLESIAE AD POPULUM SUUM

Argumentum. (*a*) Felicitas reuersionis praedicatur et agi Deo gratias imperatur, captiuitate laxata. (*b*) Aliter, uox ecclesiae ad populum suum. (*Rubric. MS.* aecclesia, *Th.* Ecclesiae; *MS. Th.* patrem *for* populum.)

PSALMUS CIII

UOX AECCLESIAE

Argumentum. (*a*) Praesens psalmus, xviii. (*B, T, om.* xviii.), et cxlviii. (*P, corrected from* cxxviii.) consideratione creaturarum Dei in eius canuntur laudem. (*b*) Aliter, uox ecclesiae laudantis Deum. (*Rubric. MS.* aecclesia, *Th.* Ecclesiae.)

PSALMUS CIV

UOX CRISTI AD APOSTOLOS DE IUDAEIS

Argumentum. (*a*) Hic psalmus ueterum tam sanctorum quam temporum recordatione in praesentium utilitatem decenter omnino et artificiose formatur. (*b*) Aliter, uox Christi ad apostolos de Iudaeis.

PSALMUS CV

UOX AECCLESIAE AD APOSTOLOS

Argumentum. (*a*) Psalmus hic ex persona populi quasi iam in Babylone positi canitur, confitentis peccata sua, ac deflentis quod beneficiis Dei semper ingratus exstiterit. (*b*) Aliter, uox ecclesiae ad apostolos; legendus ad Exodum. (*Rubric. MS.* aecclesia, *Th.* Ecclesiae.)

PSALMUS CVI

UOX CRISTI DE IUDAEIS

Argumentum. (*a*) Reditus populi de Babylone praedicitur : primumque imperatur ut collata beneficia deuotis extollant uocibus gratiarum, ac deinde quae mala in captiuitate pertulerunt uaria narratione describitur (*B*, discribuntur, *M*, *T*, describuntur). (*b*) Aliter, uox Christi de Iudaeis ; legendus ad lectionem Numeri et Iudicum.

PSALMUS CVII

UOX AECCLESIAE

Argumentum. (*a*) Sub Machabaeorum persona cantatur, continet autem preces de hostibus uictoriae gratulatione ; potest et de ipso Dauid accipi, quod plurimis gentibus imperauerit. (*b*) Aliter, uox ecclesiae ad superpositionem.

PSALMUS CVIII

UOX CRISTI DE IUDAEIS

Argumentum. (*a*) Sub Machabaeorum persona canitur, deplorantium quae ab exteris quae a (*B*, *T*, et *for* quae a) domesticis aduersa pertulerunt, postulantiumque ultionem in eos qui Antiochum uel Demetrium reges in eorum odia falsa criminatione succenderant, quique uenalem fecerant sacerdotii dignitatem ; quod non tantum excluso Onia factum est sed per omne tempus deinceps quo Iudaea Machabeis est proeliantibus (*B*, *T*, praeliantibus) liberata. (*b*) Aliter, uox Christi ad Patrem de Iudaeis.

PSALMUS CIX

Argumentum. (*a*) De Domino Christo canitur, sicut et ipse Pharisaeis exponit. (*b*) Item, uox ecclesiae de Patre et Filio. (*Rubric, lost.*)

PSALMUS CX

CX. UOX ECCLESIE AD LAUDEM CRISTI

Argumentum. (*a*) Gratias agit Dauid pro beneficiis populo collatis, praecipue pro soluta captiuitate Babylonia (*B*, *T*, Babylonica). (*b*) Aliter, uox ecclesiae de Christo cum laude.

PSALMUS CXI

ALLELUIA CONUERSIONIS AGGEI ET ZACHARIAE. UOX ECCLESIE DE CRISTO

Argumentum. (*a*) Omnes in commune ad studium uirtutis instituit; qui etiam fructus bona opera consequatur (*T*, consequuntur, *Blanch.* consequatur), adnectens diuitias inter alia, despectusque hostium commemorans quod reuersis a Babylone conlatum est. (*b*) Aliter, uox ecclesiae de Christo.

PSALMUS CXII

ALLELUIA. UOX ECCLESIAE CUM LAUDE CHRISTI

Argumentum. (*a*) Ad psallendi officia instituit auditores, docens eos maiori cura laudari (*B*, *T*, laudare) opportere Deum, quia sit natura magnus et uoluntate beneficus. (*b*) Aliter, uox ecclesiae de fidelibus suis.

PSALMUS CXIII

UOX APOSTOLICA CUM IUDEIS INCREPANS IDOLA

Argumentum. (*a*) Recordatione priscorum (*T*, priorum) gestorum ad notitiam deitatis auditores instituit et suffragio diuinorum beneficiorum exsecrationem conciliat idolorum; loquitur autem ex persona populi ipsosque inducit mutuo sibi conferentes quibus quasi principiis diuina apud eos agnitio culturaque adoleuerit.

PSALMUS CXIV

CXIIII. ALLELUIA. UOX CHRISTI EST

Argumentum. (*a*) Gratulatio populi de Babylonia reducti. (*b*) Aliter, uox Christi uel cuiuslibet fidelis de temptationibus (*B*, *T*, tentationibus) erepti.

PSALMUS CXV

CXV. ALLELUIA. UOX PAULI APOSTOLI

Argumentum. (*a*) Ex persona aegrotantis Ezechiae canitur. (*b*) Aliter, uox Pauli apostoli. (*c*) Hunc psalmum quinta et sexta editio cum superioribus copulant, Symmachus uero et Septuaginta interpretes diuidunt. (*Rubric. MS.* XV., *Th. om.*)

PSALMUS CXVI

CXVI. ALLELUIA. UOX APOSTOLORUM AD GENTES

Argumentum. (*a*) Conualescens de infirmitate Ezechias non solum Iudaeos sed etiam omnes gentes ad laudandum conuocat Dominum, ut quae nouum de recursu solis stupuerunt portentum Dominum uerum tanti miraculi uenerentur auctorem. (*b*) Aliter, uox apostolorum.

PSALMUS CXVII

ALLELUIA. UT OSTENDATUR HOMINIBUS UIA ID EST CHRISTUS PER QUAM INGREDITUR AD PORTAM UITE.

Argumentum. (*a*) Reductum de Babylone populum a finitimis gentibus opprimi non potuisse testatur, atque ad laudandum Deum se mutuo cohortantium schema componitur. (*b*) Aliter, uox Christi de se dicentis.

PSALMUS CXVIII

ALEPH ID EST DOCTRINA ; UOX CHRISTI AD PATREM DE IUDEIS ET PASSIONE SUA ET DE ADUENTU SUO ET EIUS REGNO ET IUDICIO

[v.17] GIMEL PLENITUDO UEL TRIBUTATIO ; UOX CONFESSORUM
[v.33] HE IPSA UEL SUSCIPIENS ; UOX MONACHORUM
[v.49] ZAI OLIUA UEL FORNICATIO ; UOX UIRGINUM
[v.65] TETH BONUM ; UOX SANCTORUM
[v.81] CAPH MANUS ; UOX PENITENTIUM HOMINUM
[v.97] MEM EX QUO UEL EX IPSIS
[v.113] SAMECH ADIUTORIUM
[v.129] PHE OS AB ORE NON AB OSSE
[v.145] COPH UOCATIO
[v.161] SEN DENTES

Argumentum. (*a*) Totus iste psalmus, qui exhortationibus et institutionibus plenus est, sub persona canitur iustorum in Babylonica captiuitate degentium, qui misceant (*T*, proferunt) interdum uoces populo conuenientes, ut et humiliter exaequent se reis in confessione culparum et doceant ista ob meritum populo contigisse. (*b*) Aliter, uox Christi ad Patrem de Iudaeis et de passione sua.

Aleph, doctrina. Beth, domus. Gimel, tributio (*T*, retributio) uel (*T*, siue) plenitudo. Daleth (*P*, deleti, *B*, Daleh), pauper uel tabulae uel ianua. He, ipsa uel suscipiens. Vau, et ipse. Zain (*P*, zai), oliua uel fornicatio. Heth, uita. Teth, bonum. Ioth (*T*, Jod), scientia uel principium. Caph (*P*, chaph), manus. Lamed (*P*, lamech), disciplina. Mem, ex quo uel ex ipsis. Nun, sempiternum siue (*T*, uel) piscis. Samech, adiutorium. Ain, fons siue oculus. Phe (*P*, fe), os ab ore, non ab osse. Sade, iustitia. Coph, uocatio. Res, caput. Sin, dentes. Thau (*M*, Tau), signum uel consummatio. (*Rubrics. Tanger wrongly reads* tribulatio, *for* tributatio, *and* Ne *for* He.)

PSALMUS CXIX

CANTICUM GRADUUM. UOX CHRISTI AD PATREM IN PASSIONE DE IUDEIS

Argumentum. (*a*) Sub persona Dauid canitur quando Saulis persecutionibus exulabat (*P*, *B*, exsultabat). (*b*) Aliter, uox Christi ad Patrem de Iudaeis.

PSALMUS CXX

UOX ECCLESIE AD APOSTOLOS, UEL AD CHRISTUM. CANTICUM GRADUUM

Argumentum. (*a*) Praedicatio uel institutio supplicationis quae populo in Babylone posito conueniat; aliter, psalmi graduum dicuntur quia in ascensu templi canebantur singuli psalmi per singulos gradus. (*b*) Aliter, uox ecclesiae ad apostolos.

PSALMUS CXXI

CANTICUM GRADUUM. UOX AECCLESIAE AD APOSTOLOS. CXXI.

Argumentum. (*a*) Quia in priore psalmo audierat, Dominus custodiat introitum tuum et exitum tuum, nunc propterea laetatum se esse dicit quod sibi in domo Dei introitus sit repromissus. (*b*) Aliter, uox ecclesiae ad apostolos.

PSALMUS CXXII

CANTICUM GRADUUM. UOX CRISTI AD PATREM. CXXII

Argumentum. (*a*) Ex communi omnium persona qui in captiuitatem ducti sunt canitur, libertatem reuersionis a Domino postulantium (*P*, *B*, postulandum). (*b*) Aliter, uox Christi ad Patrem.

PSALMUS CXXIII

CANTICUM GRADUUM. UOX APOSTOLORUM

Argumentum. (*a*) Etiam sub persona populi iam liberati cantatur agentis gratias, cum enumeratione malorum quae a Babylone pertulerant. (*b*) Aliter, uox apostolorum.

PSALMUS CXXIV

CANTICUM GRADUUM. UOX ECCLESIAE

Argumentum. (*a*) Ex persona eorum canitur qui de captiuitate redeuntes impugnatores suos, hoc est finitimas gentes, Deo adiuuante, presserunt. (*b*) Aliter, uox ecclesiae.

PSALMUS CXXV

UOX APOSTOLORUM DE IMPIIS IUDEIS AD DEUM. CANTICUM GRADUUM

Argumentum. (*a*) In captiuorum personam canitur, supplicantium pro libertate, atque dicentium quanta bona et quanta clara laudatio absolutionem talem secutura sit. (*c*) Aliter, conuertente Domino captiuitatem Sion, hoc est Hierusolymorum, quae prima domum redierat, facti sumus sicut desolati (*P*, consolati), non dicit consolati ; nondum est enim plena laetitia ceteris in captiuitate positis. (*b*) Aliter, uox apostolorum de impiis Iudaeis.

PSALMUS CXXVI

UOX CRISTI DE FUTURA ECCLESIA AD POPULUM DICIT

Argumentum. (*a*) Carmen hoc, licet Salomonis personae constituentis domum Domini congruat, *prophetice* (*P*, *B*, *T*, prophetiae, *Blanch.* prophetae) tamen et secundae aedificationi aptandum est quam adnitebantur reuersi de Babylone ; quia utraque cassa *esset* (*P*,

B, *T*, esse), nisi Deo custode et praeside niteretur. (*b*) Aliter, uox Christi ad futuram ecclesiam.

PSALMUS CXXVII

CANTICUM GRADUUM. ITEM PROPHETA DE CHRISTO AD ECCLESIAM DICIT

Argumentum. (*a*) Reuersos de Babylone docet studere debere uirtutibus, quando inremunerata talis non possit esse deuotio. (*b*) Aliter, propheta de Christo ad ecclesiam dicit.

PSALMUS CXXVIII

CANTICUM GRADUUM. UOX ECCLESIE. CXXVIII

Argumentum. (*a*) Docet reuersuros (*T*, reuersos, *Blanch.* reuersuros) de Babylone et (*T*, *om.* et) meminisse ueterum bonorum et pro felicitate praesenti gratias referri ; ex persona ergo reuertentium formatur oratio. (*b*) Aliter, uox ecclesiae.

PSALMUS CXXIX

CANTICUM GRADUUM. UOX CHRISTI

Argumentum. (*a*) Sub persona reuertentium (*B*, *T*, *om.* reuertentium) de Babylone canitur, illorum uidelicet qui ibi meritis eminebant. (*b*) Aliter, legendus ad lectionem Ionae prophetae.

PSALMUS CXXX

CANTICUM GRADUUM. UOX ECCLESIE REGNANTIS, UEL SANCTE MARIAE

Argumentum. (*a*) Hic quoque psalmus sub sanctorum in captiuitate degentium persona cantatur. (*b*) Aliter, uox ecclesiae regnantis.

PSALMUS CXXXI

CANTICUM GRADUUM. PROPHETA AD PATREM DE CHRISTO DICIT

Argumentum. (*a*) Idem argumentum est praesentis et lxxxviii. psalmi: praedicens quippe propheta quae circa populum in Babylone gesta sunt, inducit ipsum populum uelut commonentem Deum quantam beatus Dauid curam religionis et diuini cultus habuerit quantumque studium pro templi aedificatione susceperit qualiterque illum uicissim Deus remuneraturum se dixerit promissionibus ad gentem eius directis uel ad eos qui erant ex eius genere regnaturi; et quia promissionum talium illo (*M*, *T*, illa, *Blanch.* illo) *tendebat* (*P*, tendebant) intentio ut esset in illa tam imperii quam populi (*B*, tendebant intentione ut esset in illa tam imperii populi, *T*, tenebant intentione ut essent in illatam imperii populi, *Blanch.*, tendebant intentione ut esset in illa tam imperii quam populi) communis utilitatis, idcirco huiuscemodi propheta psalmos instituit quibus spem populi nutriat et credant manentem promissionem saltem propter fidem captiuitatem esse laxandam, ut et populus solo patrio et Dauid posteri inuicto (*P*, *B*, *Blanch.* patrio et Dauid posteri a uicto, *T*, patris et Dauid posteri inuicto) instituantur imperio. (*b*) Aliter, propheta ad Patrem de Christo dicit.

PSALMUS CXXXII

UOX ECCLESIAE REGNANTIS

Argumentum. (*a*) Praedicit propheta duas et decem tribus, quae prius semper dissidebant, post captiuitatem in unam foederandas esse concordiam. (*b*) Aliter, uox ecclesiae.

PSALMUS CXXXIII

CANTICUM GRADUUM. UOX ECCLESIE IN FUTURO

Argumentum. (*a*) Quasi post reditum, aedificata iam domu (*B*, domum, *T*, domo) Domini, commendatur iure psallendi (*B*, *T*, *om*, Domini . . . psallendi) studium libertatis. (*b*) Aliter, uox ecclesiae in futuro.

PSALMUS CXXXIV

ALLELUIA. CXXXIIII

Argumentum. (*a*) Reuersis de Babylone praecipitur ut tam pro ultione hostium quam pro defensione sui gratias referant redemptori qui illos multiplici solatiorum (*P*, solacitorum) genere semper confouerit. (*b*) Aliter, uox ecclesiae operantibus quae (*B*, *T*, quia) increpat idola.

PSALMUS CXXXV

ALLELUIA. UOX ECCLESIAE

Argumentum. (*a*) Ut supra. (*b*) Uox apostolorum ad synagogas (*P*, synagogis).

PSALMUS CXXXVI

LAMENTATIO HIEREMIE. UOX ECCLESIAE

Argumentum. (*a*) Captiuitas Babylonia (*B*, *T*, Babylonica) prophetatur. (*b*) Aliter, uox ecclesiae.

PSALMUS CXXXVII

UOX CHRISTI AD PATREM. CXXXVII

Argumentum. (*a*) Praecedens psalmus querelas captiuati (*P*, *B*, captiuitati) in Babylone, hic uotum redeuntis populi continet quantasque gratulationes in terra propria Deo reddere uoluerit exponit. (*b*) Aliter, uox Christi ad Patrem.

PSALMUS CXXXVIII

UOX PETRI APOSTOLI PENITENTIS. CXXXVIII

Argumentum. (*a*) Ex persona populi fidelis intelligentis Domini potentiam et quod nulla etiam secreta maiestatem eius fallere possunt psalmus iste componitur. (*b*) Aliter, uox Petri apostoli paenitentis.

PSALMUS CXXXIX

IN FINEM PSALMUS DAUID. UOX PETRI

Argumentum. (*a*) Ezechias contra Assyrios orat ne uidelicet eorum (*B*, *T*, exterorum) ui uel (*P*, uelui *for* ui uel) fraude superetur. (*b*) Aliter, uox Christi est.

PSALMUS CXL

CXL. UOX ECCLESIAE CONTRA HERETICOS

Argumentum. (*a*) Sub forma (*B*, *T*, persona) Ezechiae canitur patientiam (*B*, *T*, paenitentiam) exercentis ne contra iram Assyriorum raperetur in iram. (*b*) Aliter, uox ecclesiae contra haereticos, sicut et supra.

PSALMUS CXLI

UOX CHRISTI AD DEUM. CXLI

Argumentum. (*a*) Titulus manifestus est de Dauid; potest et ab Ezechia obsesso dictus accipi.

PSALMUS CXLII

UOX CHRISTI AD DEUM. CXLII

Argumentum. (*a*) Titulus apertus est a Dauid contra Absalom agi; potest et ab Ezechia contra Sennacherib dictum intelligi.

PSALMUS CXLIII

DAUID ADUERSUS GOLIAD

Argumentum. (*a*) Huius quoque psalmi (*B*, *T*, hunc quoque psalmum) ipse se (*B*, *T*, *om.* se) titulus exponit; nec minus etiam

Ezechiae gratiarum actio praetenditur de obsidione et de infirmitate saluati. (*b*) Aliter, uox ecclesiae aduersus diabolum et satellites eius. (*Rubric. Th.* Goliað.)

PSALMUS CXLIV

LAUDATIO IPSI DAUID. UOX ECCLESIE AD CHRISTUM. CXLIIII

Argumentum. (*a*) Ex persona canitur populi de captiuitate liberati, admirantis (*B*, admirans, *P*, admiran) Dei potentiam et agentis gratias (*T*, gratiam) beneficiis eius qui omnibus in tribulatione positis subuenire soleat. (*b*) Aliter, uox ecclesiae ad Christum.

PSALMUS CXLV

ALLELUIA AGGEI ET ZACHARIE. UOX CHRISTI AD POPULUM. CXLV

Argumentum. (*a*) Populus de Babylone saluatus beneficia in se Dei ab initio commemorat. (*b*) Aliter, uox Christi ad populum. (*Rubric. MS.* cxlvi, *Th.om.*)

PSALMUS CXLVI

UOX ECCLESIAE, ET APOSTOLORUM AD NOUELLUM POPULUM

Argumentum. (*a*) Populus liberatus ad laudandum Deum hortatur. (*b*) Aliter, uox ecclesiae, et apostolorum ad nouellum populum.

PSALMUS CXLVII

ALLELUIA. UOX CHRISTI AD ECCLESIAM. CXLVII

Argumentum. (*a*) A speciali gratiarum actione pro reditu ad generalem Dei laudem conuertitur. (*b*) Aliter, uox Christi (*B*, *T*, Christi uox) ad ecclesiam.

PSALMUS CXLVIII

UOX APOSTOLORUM AD POPULUM

Argumentum. (*a*) Omnis mundi creatura ad laudandum Deum conuocatur. (*b*) Aliter, uox apostolorum ad populum.

PSALMUS CXLIX

CXLIX. UOX CRISTI

Argumentum. (*a*) Reuersi de Babylone gratias agere iubentur quia obsistentes sibi finitimas gentes, Deo adiuuante, deuicerint. (*b*) Aliter, uox Christi ad fideles de futuro et de resurrectione.

PSALMUS CL

CL. UOX CHRISTI POST SECULUM DEUICTUM

Argumentum. (*a*) Hortatur propheta tam posteros quam praesentes ut psallendi insistant officiis. (*b*) Aliter, Christi uox post saeculum deuictum in regno suo laetantis. Amen.

Bibliography

The following lists have been prepared with reference to the entire 'Paris Psalter,' consisting of (*a*) The West-Saxon Psalms and (*b*) The Anglian Psalms.

MANUSCRIPTS

MS. — MS. 8824, Fonds latin, in the Bibliothèque Nationale, Paris. The so-called 'Paris Psalter.' *Date, the first half of the eleventh century.*

Note. — On the last page, 186ᵃ, after the Latin canticles, litanies, and prayers (176ᵇ–186ᵃ), occurs the signature of the scribe:

·|· cognom̄to · cada·

Hoc psalterii carmen inclyti regis dauid · sacer dī wulfwinus · manu sua conscripsit . Quicunq: legerit scriptū animę suę expetiat uotum

At the foot of the last page, 186ᵃ, is the signature of the owner: Ce liure est au Duc De Berry Jehan B

On the *verso* of the fly-leaf, 187ᵇ, are the following notes in an ancient hand: Psalterium in ydiomate ꝑeg'n Istud psalterium dicitur romanum et est in . . . ydioma barbarum

V. — MS. Cotton Vitellius E. xviii, in the British Museum, London. The 'Vitellius Psalter.' The Anglo-Saxon Introductions to the West-Saxon Psalms are added on the margins of this MS. *Date, the first half of the eleventh century.*

MS. Junius 121, in the Bodleian Library, Oxford. This contains the Benedictine Office, with its fragments of the Anglian Psalms. *Date, the second half of the eleventh century.*

P. — MS. 12,273, Fonds latin, in the Bibliothèque Nationale, Paris. This contains, in separate series, the Latin *Argumenta* and *Explanationes*. *Date, the tenth century or earlier.*

Note. — On the *verso* of the title-page, in the same hand as the text: Codex bedæ de titulis psalmorū · liber· līb

scī petri corbeie. Then follows, in a different hand: Hic continenter. Homilia seu sermo in sollemnitate omnium sanctorum quod 4 primis foliis incipit, et in fine resumitur. Deinde corpus libri complectitur Explicatio Bedæ Venerabilis in titulos Psalmorum. At the end of the series of the *Explanationes*, 74ᵃ, in the same hand as the text: Explicit exp̄os · Bedæ

MS. Cod. Canonici Pat. Lat. 88, in the Bodleian Library, Oxford. Here the *Explanationes* are inserted at the head of the Psalms. *Date, the second half of the eleventh century.*

Note. — At the head of the first *Explanatio:* Incipit interpretatio uenerabilis BEDAE in titulis psalmorum. After the last *Explanatio:* Ex̄p̄ EXPOSITIO BEDĘ uēn p̄bri· In titulis psalmoꝝ

[MS. Cod. Palat. 39, in the Vatican Library, Rome. This contains the *Explanationes*. *Date, the eleventh century.*

Note. — The title of this section (44 f.) is reported by Morin: Bedae presbyteri breuiarium de titulis psalmorum quod de Cassiodoro sumpsit.]

II. EDITIONS OF THE ANGLO-SAXON TEXTS

1835. *Libri Psalmorum Versio Antiqua Latina; cum Paraphrasi Anglo-Saxonica, partim soluta oratione, partim metrice composita.* Nunc primum e Cod. MS. in Bibl. Regia Parisiensi adservato descripsit et edidit Benjamin Thorpe. Oxonii, E Typographeo Academico, MDCCCXXXV. — The entire 'Paris Psalter.' — **Th.**

1858. *Bibliothek der angelsächsischen Poesie* . . . hrsg. von C. W. M. Grein. Zweiter Band. — Text II. Goettingen, Georg H. Wigand, 1858. Pp. 147–276. — The Anglian Psalms, exclusive of the 'Fragments.'

1898. *Bibliothek der angelsächsischen Poesie*, begründet von Christian W. M. Grein, neu bearbeitet . . . hrsg. von Richard Paul Wülker. III. Band — 2. Hälfte. Leipzig, Georg H. Wigand, 1898. Pp. 83–230. — The Anglian Psalms, including the 'Fragments.'

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of the Anglian Psalms in the 'Benedictine Office' were first published in this Appendix.

1849. *Godcunde Lár ȝ þeódóm. Select Monuments of the Doctrine and Worship of the Catholic Church in England before the Norman Conquest.* . . . By E. Thompson, London, Lumley, 1849; Second Edition, London, John Russell Smith, 1875. — Pp. 113–211, the 'Benedictine Office.'

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III. EDITIONS OF THE SOURCES OF THE RUBRICS AND INTRODUCTIONS

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1612. *Venerabilis Bedae Anglo-Saxonis Presbyteri in omni disciplinarum genere sua ætate doctissimi Operum Tomus Octavus; Continens quæstiones aliquot elegantissimas veteris Testamenti, una cum doctissimo in Psalmos Davidicos Commentario recens invento* . . . Coloniae Agrippinae, Sumptibus Antonij Hierati, & Ioannis Gymnici. Anno M. DC. XII. — The *Exegesis* is here reproduced (pp. 307–896), with minor changes and occasional errors, from the edition of 1563.

1688. *Venerabilis Bedæ Presbyteri Anglo-Saxonis, Doctoris Ecclesiæ vere illuminati Operum Tomus Octavus, continens doctissimas super varios veteris Testamenti libros quæstiones, et Commentaria in Psalmos Davidis* . . . Coloniæ Agrippinæ, apud Ioannem Wilhelmum Friessem juniorem. Anno M. DC. LXXXVIII. — This is identical with the preceding edition, but with changed title-page.

1748. *Venerabilis Viri Josephi Mariæ Thomasii, cler. regul. S. R. E. Cardinalis, Opera Omnia. Tomus Tertius, in quo Psalterium perpetua interpretatione ornatum ad mss. codd. recensuit notisque auxit Antonius Franciscus Vezzosi, C. R.* Romæ. MDCCXLVIII. Ex typographia Palladis.

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IV. EDITIONS OF THE SOURCES OF THE ARGUMENTA (abridged, adapted, or fragmentary in form)

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1864. "*Theodori [Mopsuesteni] Expositio in Psalmos. Ex catena Corderiana in Psalmos, insertis suo loco fragmentis aliis editis.*" J.-P. Migne, *Patrologiæ Græcæ Tomus LXVI.* Paris, 1864. Pp. 647–696.

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scriptions of the Psalms found in the Syriac commentary in MS. Sachau, no. 215, Royal Library of Berlin; these are proved to be epitomes of Theodore's ὑποθέσεις, agreeing substantially with the superscriptions of Bar Hebraeus.

Friedrich Baethgen, "Siebzehn makkabäische Psalmen nach Theodor von Mopsuestia," *Z. f. d. alttest. Wiss.* VI (1886), 261–288, and VII (1887), 1–60. — A special study of seventeen psalms, collecting all surviving fragments, with some new identifications, of Theodore's Commentary on them, together with a translation of the superscriptions of Bar Hebraeus and of the Sachau MS.

1896. Giovanni Mercati, "D'un palimpsesto Ambrosiano continente i Salmi esapli e di un' antica versione latina del commentario perduto di Teodoro di Mopsuestia al Salterio," *Atti della R. Accademia delle Scienze di Torino*, xxxi (1896), 655–676; also published separately, *D'un palimpsesto Ambrosiano, etc.*, Torino, Carlo Clausen, 1896. — Dr. Mercati here describes the discovery (first announced in the *Rivista Bibliografia Italiana*, I. 95, May 25, 1896) in two MSS., one in the Ambrosian Library at Milan and one in the Library at Turin, of fragments of a Latin version (of the fifth century, and slightly abridged) of Theodore's Commentary. These fragments are soon to be published, as *Varia Sacra* (fasc. II), Vatican Library, Rome.

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1860–74. J. M. Neale and R. F. Littledale, *A Commentary on the Psalms: from Primitive and Mediæval Writers . . .* London, Joseph Masters & Co. First ed. 1860 ff.; third ed. (first vol. only) 1874. — Prefixed to each psalm is a paragraph, entitled 'Arg. Thomas,' which is a translation of the titles from the *Collectio* of Thomasius; and another, entitled 'Ven. Bede,' which

is a translation of the corresponding *Explanatio*. A comment ('c-section'), entitled 'Arnobius,' is also occasionally carried in from the *Argumenta*.

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(3) *Sources of the Comment* (*the 'c-section'*)

1865. "*Arnobii Junioris Commentarii in Psalmos.*" J.-P. Migne, *Patrologiæ Latinæ Tomus LIII.* Paris, 1865. Pp. 327–570.

1866. "*Breviarium in Psalmos*" [Pseudo-Jerome.] J.-P. Migne, *Patrologiæ Latinæ Tomus XXVI.* Paris, 1866. Pp. 871–1378.— From these two commentaries have been quoted or adapted the sentences of the 'c-sections'.

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OF MEDIAEVAL STUDIES
59 QUEEN'S PARK
TORONTO 5, CANADA